

# IN THE VULGAR TONGUE



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A POPULAR ILLUSTRATED REPORT  
OF THE BRITISH AND FOREIGN  
BIBLE SOCIETY 1913-1914



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IN THE VULGAR TONGUE







MOUNT SAKURAJIMA IN ERUPTION.  
"HE TOUCHETH THE HILLS AND THEY SMOKE."

# IN THE VULGAR TONGUE



THE BIBLE HOUSE, QUEEN VICTORIA STREET, LONDON

1914



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## INTRODUCTORY NOTE

*Except where otherwise stated, the incidents and statistics in this Popular Report of the British and Foreign Bible Society belong to last year's record. Here, it is only possible to offer a bird's-eye view of the main aspects of the Society's operations. For a more detailed account the reader is referred to the Hundred and Tenth Annual Report, price One Shilling.*

T. H. DARLOW,

*Literary Superintendent.*

THE BIBLE HOUSE,

August, 1914.

“The Gospel was delivered for this intent, to  
be utterly understood.”—ARCHBISHOP PARKER,  
in the Preface to the Bishops' Bible, 1568

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# IN THE VULGAR TONGUE

## PROLOGUE

*"How many of our words have more in them than we think of! Give a countryman a plough of silver, and he will plough with it all the season, and never know its substance. 'Tis thus with our daily speech. What riches lie hidden in the vulgar tongue of the poorest and most ignorant! What flowers of Paradise lie under our feet, with their beauties and parts undistinguished and undiscerned, from having been daily trodden on!"—W. S. LANDOR: Citation of William Shakespeare touching deer-stealing.*

LIKE all living things in the world, language grows and changes. Though its change be hardly perceptible, like a glacier's, it never remains stagnant. So long as a language is alive, it will develop. In course of generations it discards old usages, it adopts fresh phrases and forms. Indeed, the number of new words which stand knocking at the door for recognition and admission may be a sign of the nation's intellectual vigour. For language cannot fail to reflect the characteristics of the people who

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speak it. If they become degenerate, their speech will share their degradation. But change need be no sign of decay: it may be the index of intense vitality. Certainly no language becomes frozen and fossil until it is ceasing to be heard on the lips of men.

Learned persons are always striving, and striving in vain, to check new developments in their national speech. Dean Swift in his *Journal to Stella* described his own scheme for "forming a society or academy to correct and fix the English language"; and Dr. Johnson in the *Plan of his Dictionary*, issued in 1747, announced that one aim of his undertaking was to fix the English language and secure it against the perpetual danger of corruption. As a matter of fact the history of a language is the history of its so-called "corruptions." Gradually, usage makes them familiar and custom makes them correct. Horace laid it down two thousand years ago in his *Ars Poetica* that usage is the deciding authority, the binding law, the rightful rule of speech. Ben Jonson repeated the same dictum in other words: "Custom is the most certain mistress of language, as the public stamp makes the current money"; though he went on to say, "That I call custom of speech which is the consent of the learned; as custom of life is the consent of the good." Learned persons, however, often prove quite untrustworthy to protect their native tongue. Indeed, one chief peril which besets a language arises out of the ignorant formalism and affected precision which wage war upon its ancient idioms and array themselves against its instinctive development; and among the enemies of natural speech we have to reckon the grammarian,

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the pedant, and the schoolmaster. This was in Montaigne's mind when he wrote: "J'aimerois meulx que mon fils apprinst aux tavernes à parler, qu'aux escholes de la parlerie."

In any country where a great class of people read and write much more than they speak and hear, the written language tends to develop more or less independently of the spoken language. In China, for example, the caste of scholars employ in writing an elaborately specialized style known as *High Wenli*, which no ordinary Chinese pretends to understand. We are told that in Japan the colloquial speech has diverged from the classical literary language almost as far as Italian has diverged from Latin. In English a parallel process has gone on, until we have, as Mr. Henry Bradley points out, "a literary vocabulary of which a large part has no connexion with the oral vernacular, but has been developed in writing by the process of transcribing the written forms of words of foreign languages. Many of the words so formed have come into popular oral use, but a vast number of them are hardly ever pronounced except in reading aloud."

Now to some extent, this is inevitable. Every new movement in the world always has to find words and phrases in which to express itself. Since some of us can remember, a Darwinian dialect has arisen in England to explain theories of development, and an æsthetic dialect has been fashioned to set forth theories of art. Modern inventions and discoveries have created a host of strange terms to correspond. We were compelled to coin fresh words, which our grandfathers never heard of, before we could discourse about motor-cars and submarines and aero-

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planes. Moreover, each profession tends to evolve its own technical dialect, which laymen find almost unintelligible. Scientific journals and philosophical transactions and theological reviews are fast becoming sealed books to everybody who is not a specialist. Mr. Bradley goes so far as to say: "I think it not impossible, and certainly much to be desired, that a time may come when all European works of abstruse science will be written in some as yet unborn successor of Esperanto or Ido. At present our English dictionaries are burdened with an enormous and daily increasing mass of scientific terms that are not English at all, except in the form of their terminations."

Assuredly one of the gravest faults of modern English is what has been called the "undemocratic" character of a large part of its literary vocabulary. Bookish writers employ swarms of words which are alien to our common speech. In the introduction which Lowell prefixed to the second series of his *Biglow Papers*, he warns us against the danger of coming to look on our mother-tongue as a dead language, "to be sought in the grammar and the dictionary rather than in the heart"; and he declares that our chance of escape is by going back to its vital sources among those who are "divinely illiterate." "Only from its roots in the living generation of men can a language be reinforced with fresh vigour for its needs; what may be called literate dialect grows ever more pedantic and foreign, till it becomes at last as unfitting a vehicle for living thought as monkish Latin. . . . No language that cannot suck up the feeding juices secreted for it in the rich mother-earth

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of common folk can bring forth a sound and lusty book. True vigour and heartiness of phrase do not pass from page to page but from man to man, where the brain is kindled and the lips supplied by downright living interests and by passion in its very throes."

Amid the distracting controversies of the feminist movement, we lose sight of the fact that the transmission of language forms one great primal duty of woman. Little children are first taught to speak by their mothers and their nurses—not by their fathers. And so we rightly refer to our "mother-tongue," not to our "father-tongue." The deepest and most sacred words which we utter well up out of the fountain of speech we learned in childhood. According to Sir James Murray, the circle of English language has no discoverable circumference; but at any rate its centre is well defined: for each of us, it begins at home.

Moreover, common people possess a wealth of racy, vigorous vernacular. It used to be affirmed that the English rustic has only a narrow range of language, and employs hardly more than three hundred different words. A glance at the *English Dialect Dictionary* will convince any one that such statements are ludicrous. That dictionary, which extends to six volumes and over 5,000 pages, includes more than 100,000 words. Moreover, it teems with an immense variety of terms and phrases for expressing one and the same idea. For example, there are about 1,350 words meaning to give any one a thrashing; there are over 1,000 terms for a slattern; there are 130 names for the smallest pig in a litter; and there are 1,300 ways of telling you that you are



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a fool. This vast vocabulary, which has well-nigh vanished from modern books though it lingers in the living speech of our English villages, sufficiently illustrates the rich resources of the vulgar tongue.

Of course, no one seriously proposes to revive dying dialects, or even to set about writing in the wonderful Saxon style which William Morris exemplified in his *News from Nowhere*. Still less need we adopt vulgarisms, or sink into slang. It is perhaps impossible to discover a sufficient definition of orthodox English. But we shall not go astray when we set before ourselves the simplicity and dignity of a book like *The Pilgrim's Progress*. Among modern public men Abraham Lincoln and John Bright could wield the vulgar tongue at its very best. They were masters of strong, nervous, noble English speech, "classic because it was of no special period, and level at once to the highest and lowest of their countrymen."

Our English Authorised Version of the Bible claims on its title-page to be in the vulgar tongue. The object of the translators was to make the Scriptures intelligible, as far as possible, to every English-speaking man, woman, or child, rich or poor, simple or learned. We may not be able to define precisely what is meant by the vulgar tongue ; but its essential characteristic, the one thing which matters in this connexion, is that it can be easily understood by common people. For example, "A certain man had two sons" is English in the vulgar tongue. "A particular individual possessed two filial relatives" is perhaps English, but it is not in the vulgar tongue which was happily used by the translators of King James' Version of the Bible.



*From the painting by*

*Tidemand*

NORWEGIAN PEASANTS READING THE BIBLE.



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William Caxton, the first man to set up a press in England, was even busier as a translator than as a printer. He lived when the character of our written language was being settled, and in his prefaces he gives us glimpses of the struggle which the process involved: "Some honest and great clerks have been with me and desired me to write the most curious terms that I could find"; on the other hand, "some gentlemen of late blamed me, saying that in my translations I had over many curious terms which could not be understood of common people, and desired me to use old and homely terms in my translations." Caxton's sturdy sense led him to choose "the common terms that be daily used," rather than the English of his antiquarian advisers.\*

We may appeal on this point to one of the greatest of Bible translators, Martin Luther. When he has to defend himself against those who reproach him for departing from the literalism of the Vulgate version, he writes in his own incisive and vigorous fashion: "One must not, as these asses do, ask the letters of the Latin tongue how to speak in German. That one must ask of the mother in her home, the children in the streets, the common man in the market. One must watch their lips to see how they speak, and thereby interpret. Then they will understand it, and perceive that one is talking German to them. So when Christ says '*Ex abundantia cordis os loquitur*,' if I am to follow those asses, they will confront me with the letters and thus translate: 'Out of the overflow of the heart the mouth speaketh.' Now tell me, is that talking German? What German will understand it? . . . Overflow of the heart is no more

\* See J. R. Green, *History of the English People*, ii. 56.

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German than overflow of the house, or overflow of the stove, or overflow of the bench. The mother in her home and the common man would say: 'What the heart is full of, that will the mouth utter.' That is good German speech, which I have always striven after, but not always hit upon."\*

On this vital question the ideal of the Bible Society for the versions which it publishes has been summed up in its printed "Rules for the guidance of Translators, Revisers, and Editors."

"The Committee wish their versions to be faithful translations, in a style easily understood by the people; on the one hand avoiding vulgarisms and colloquial expressions unworthy of the Book, and on the other hand avoiding forms of speech which are classical rather than intelligible to ordinary readers. It is not the object of the Society to produce versions in a language as it should be, but in a language as it is. The simplest and best known words should be used in the idiomatic forms of the living tongue, and paraphrase should be avoided as far as practicable. Every version should be as literal as the idiom of the language will permit."

This problem of translation into the vulgar tongue meets us in all countries. It has been objected to certain modern versions of Scripture in Hindi and Bengali that they are full of words derived from Sanskrit, so that they appeal to educated minorities rather than to the scores of millions of common people who speak Hindi and Bengali. When we

\* Preface to Luther's German Psalter, 1531.



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remember Henry Drummond's warning against "the unconscious tendency of all who pursue culture to get out of step with humanity," we feel that it is safer for a translator of the New Testament to err by being too simple than to err by being too stately and dignified. Sir George Grierson, our first living authority on Indian languages, produced in 1890 a revised version of St. Mark's Gospel in the Magahi dialect of Bihari. A lady missionary with twenty years' experience among villagers in Bengal has described how she watched groups of men while one of them read aloud from this Gospel: "They looked pleased and nodded at each other while hearing the dialect of their homes." It is one chief aim of the Bible Society to provide translations which the uneducated can read for themselves. We cannot be satisfied until we give people versions of the Gospel which cause them to "look pleased and to nod to each other when they hear the dialect of their homes."

\* \* \* \* \*

All great books must in some degree suffer when they are made to speak in what is not their native language. Even the best translation can be no better than the copy of a picture or the cast of a statue. When we take, for example, the masterpieces of human literature—the *Iliad* or the *Divina Commedia*, or *Paradise Lost*, or *Faust*, or *Macbeth*—and compare them with their finest versions in a foreign tongue, we begin to realize how much has been lost. The translation of an original poem is like the wrong side of a piece of tapestry—the sharp outlines vanish, the clear, bright colours are blurred. For a poet's thought and language must needs be so

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fused together that it is half fatal to divorce his ideas from his diction. Indeed, the most perfect pieces of literature are the least capable of adequate translation.

The Bible, however, comes to us, not as perfect literature, but as essentially the medium and vehicle of God's revelation. And the Bible has this unique quality that it may be rendered into all the languages of mankind without sensibly losing its majesty and tenderness and spiritual power. The Scriptures as a whole can be translated with but little sacrifice of their energy and their beauty.

In his recent volume on *The Bible*, Professor Peake points out that "we may reverently and thankfully recognize that even the choice of the languages of revelation was not left uncared for by the providence of God." It is no small thing that Hebrew, the mother-tongue of Israel—unlike Chinese or Accadian—was a language with an alphabet. Moreover, the Hebrew language by virtue of its simplicity and directness is unusually easy to translate. Speaking of his own West African tongue, Bishop Oluwole has said, "Yoruba is a language into which the Bible phraseology goes easily. We find it very convenient to translate direct from Hebrew, more so than from English."

Again, it is not without significance that the Apostles and Evangelists wrote in Greek, which came nearest to a universal language in the ancient world. Moreover, they did not write in classical Greek. Of recent discoveries about the Bible none is more striking than the testimony as to the language of the New Testament which has been unearthed during the last few years out of rubbish

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heaps of waste-paper and broken pottery, buried in the sands of Egypt and dating back to the very beginning of the Christian era. What this new linguistic evidence demonstrates may be stated in the words of the distinguished scholar who has done so much to make it available in English: "The conclusion is that 'Biblical' Greek was simply the vernacular of daily life. . . . The Holy Ghost spoke absolutely in the language of the people, as we might surely have expected He would." That is to say, the New Testament was composed in the common speech of those who first read its pages; it was written literally in the vulgar tongue.

The astonishing translatableness of Scripture has been explained on various grounds. Some point to the character of its metaphors, the frequent parallelism of its construction, the homely force of its images from common objects. Others emphasize the sublime and pathetic ideas which mingle with its contents. But the real secret lies in the subject-matter of the Bible itself.

With the true classics of the world there is no respect of persons; they are concerned with those things which are common, with matters of enduring and universal interest which come home to every one alike. Now we have one Book, and only one, which embraces all the heights and depths of human nature. The Bible belongs to those elemental things—like the sky and the wind and the sea, like bread and wine, like the kisses of little children and tears shed beside the grave—which can never grow stale or obsolete or out of date, because they are the common heritage of mankind. This Book goes down to the root of our bitterest needs, our darkest

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sorrows. It speaks with accents that are not of this world about the only things which really matter at last to each human creature. Now the things common to all men are far more important than the things peculiar to some men. And the Bible can speak in every language and come home to every race, because it is as catholic as the blood in men's veins and the milk in women's breasts.

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*"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven . . . and there was given Him dominion, and glory, and a kingdom, that all . . . languages should serve Him."*

DANIEL vii. 13, 14.

To nine hundred and ninety-nine persons out of every thousand the Bible can come only in the shape of a translation. Very few and far between are the scholars who habitually read the Scriptures in Hebrew and Greek. For the mass of mankind such reading of the original text is plainly impossible, and always will be. God's Book was meant to be translated; and God's purpose is fulfilled as the Bible speaks to every man in his own tongue in which he was born. The command to go into all the world and preach to every creature applies to the New Testament as well as to the Church; and to carry out Christ's mission the Gospel itself, no less than its apostles, must become all things to all men.

#### Babel and Bible.

No Christian would deny this duty in the abstract; but few Christians have any just conception of how much is involved in translating the Scriptures. Indeed, it is far from easy to realize that we are the tenants of a most polyglot planet. Take, for



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example, only one corner of the British Empire. In Burma there are at least eight main groups of languages indigenous to the country, and these groups are divided and subdivided in a bewildering manner. The Indian Census Report of 1911 enumerates twenty-seven different dialects of Chin alone—dialects spoken by tribes which number on an average from 5,000 to 10,000; and nearly all these dialects are mutually unintelligible. Altogether seventy-five different indigenous languages are enumerated, and the list is hardly exhaustive. In addition, thirty-five non-indigenous Asiatic and European tongues are spoken, while a dozen other languages or dialects are current in the Andaman and Nicobar Islands.

At present our Society is able to supply this modern Babel with the Scriptures in every language spoken by immigrant races in Burma, where it actually sold over 25,000 books last year in thirty of their tongues. The case is different with the seventy-five indigenous languages of Burma. Either by its own publications, or through purchase from the American Baptist Foreign Missionary Society—to which Burma will always owe a deep debt of gratitude for its splendid pioneer versions—the Bible Society is able to supply at least a Gospel in eight, out of these seventy-five. Last year translation work was begun in two more. There remain half a million people in Burma, speaking sixty-five languages and dialects, for whom there can be no early prospect of a single verse of the Bible in their own vernacular.

### The Trials of a Translator.

Much has been written about the enormous difficulties which beset the earliest translators of



*Photo by*

*Mrs. Leslie Milne*

A PALAUNG WOMAN AT THE GATE OF A BUDDHIST TEMPLE IN BURMA.  
ST. MARK'S GOSPEL IS BEING TRANSLATED INTO PALAUNG.





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the Gospel into some barbarous tongue. Those obstacles are vividly depicted by the Rev. W. Millman, of the B.M.S. Congo Mission at Yakusu, Stanley Falls, from his own experiences in dealing with the Kele language. It should be explained that there are two entirely distinct African languages known by this name: one, the Kele of Gabun, is spoken in the basin of the Gabun river, in French Congo; the other is current in Belgian Congo, from the Aruwimi river to Stanley Falls. In this latter language Mr. Millman was the earliest to attempt a translation of Scripture. His version of the Lord's Prayer and selections from St. Mark's Gospel was printed fifteen years ago, followed by selections from the Old and New Testaments. In 1903 St. Luke's Gospel was translated by the honoured and lamented Walter H. Stapleton, of the B.M.S. In 1904, St. Mark's Gospel appeared, translated by Mr. Millman; and he and his colleagues are now pressing on to complete the New Testament, which will be published by the Bible Translation Society.

Mr. Millman induced native boys to come in the evening to his own bamboo house, where they would sit on until midnight teaching him to master the Kele language. As the equivalent for God, he adopted the Arabic word *Mungu*; the name *Litoko*, which the Kele people use for their mythical personification of "Fate" or "Fortune," could not be chosen, as it is also applied to diseases like small-pox. For many colours the Kele people do not possess names, so that "blue" has to be rendered by "like the sky," and "green" by "like the grass." No word could be found for "thanks," until Mr. Millman killed a leopard which the day before had

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carried off a poor woman's little daughter, and the mother led a band of women to the mission house and thanked him with a native song. The first word of the song was *Kelekele*. One of his house boys, telling about it afterwards, said: "She gave the white man *kelekele*," and that word has been adopted ever since by the natives for "thank you."

"Sometimes the Kele translation has to be even more precise than the English, as in the case of the word for 'brother' or 'sister.' One must know whether the brother is an elder or a younger brother, or one must guess and take the consequences! Then a good many of our ecclesiastical words have yet to grow in signification; as some one has said, when we have converted the people, we have to convert their language too. But what is one to do for the word 'to bless'? One day I met an old witch-doctor to whom I had been of some help on a previous occasion. He came up to me, and spread out his hands and pointed up to the skies, and then spat full at me. One of my boys, afraid, perhaps, that I should naturally resent this treatment, said, 'That is his expression of good wishes for you.' 'What is?' I asked. 'This man's blowing on you.' 'Why, he spat on me!' 'Yes, that is because he trusts you very much.' And so it turned out; the old man had blown me a blessing; the spittle was part of him, and it was held that I could work him good or evil through it. But I have not used that expression in the Scriptures: I prefer to say not 'Isaac spat upon him,' but 'Isaac spoke good things to him.'"

"The Lokele boys suggested that if I would teach them to read what I had put down, they could better

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help me to the correct words. They learned the vowels *a, e, i, o, u*, in one night; they learned *s, m, n, w, y*, a day or two after; then they combined these letters. At last I got a few sentences requiring only the ten letters they knew. My first sentence—it is still the first complete sentence in the Lokele primer—was *Masiya asowa owawa*—‘Christ died, the innocent for the guilty.’ Of that primer 20,000 copies have since been printed, and the very first sentence any Lokele man learns to read is this: ‘Christ died, the innocent for the guilty.’”\*

### Discovering the Right Word.

Here is an experience of another African translator. In Rhodesia the New Testament is now being completed in Ila, a widely-spoken language current among 120,000 tribesmen north of the Victoria Falls on the Zambesi. The Rev. E. W. Smith, of the Primitive Methodist Mission, is the chief translator, assisted by coadjutors from three other missions, while the Bishop of Northern Rhodesia, of the U.M.C.A., takes a personal share in the work. Mr. Smith tells a vivid story of how he accidentally discovered the Ila equivalent for “trust,” after he had asked for it hundreds of times in vain: “One day I was working in my house, and had climbed up a very rickety old ladder, and as I stood there in an awkward position, reaching up with my hands above my head, I heard a boy say: ‘If I were the missionary I would not *trust* that ladder. He will fall down and break his neck.’ I was down the ladder with a rush to get that word ‘trust’ from the boy at once; it was the very word I wanted.”

\* Condensed from the “*B.M.S. Herald*” for August, 1913.

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Dr. J. W. Lindsay, who has given many years' service as a medical missionary in Paraguay, has translated the New Testament into Guarani, the popular language of that republic and spoken by seventy-five per cent. of the people. He writes: "A translator often wins his words by varied experiences and in strange quarters. During the many occasions when I have gone before a native judge in Paraguay to speak in defence of some poor oppressed Indian, I have learned the best words and phrases by which to express the ideas of transgression, judgment, justification, punishment, etc. Very many expressions have been taught me in their best form by my patients. When a poor suffering Indian looks up with hope at my entrance, and I hear him say: '*Ouma che yeroviaja*' ('Here is the one in whom I trust to save me') I learn the best word to express the heart's idea of 'Saviour.'

"One day our washerwoman, Maria, came carrying a huge bundle of clean linen on her head. As she passed under the low end of our veranda, the bundle knocked against the roof. '*Ndaiyai ape*,' she said—i.e. 'I cannot pass here.' Her remark gave me the idea and the words for rendering 'It is easier for a camel to go through the eye of a needle. . . .' I had doubts about the right Guarani word for 'temptation,' until one day I asked an educated Guarani for the best way in which to express the idea. He could not tell me, but called his aged mother-in-law, who immediately in reply to my question said: 'Temptation is *nande pya raa*, i.e. the testing of our hearts.'"



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### The Pitfalls of Idiomatic Phrases.

Even in the case of a highly elaborated language, with an ample vocabulary and a history and literature of its own, a translator is forced to exercise the utmost care and to give up exact literality in rendering idioms. We may give one or two actual examples of the pitfalls which lie in wait for the unwary. In a former translation of the Hindi Old Testament the phrase "to hide one's face" had to be changed into "to turn aside one's face," when it expressed anger against another, and not "to be ashamed of oneself." In Isaiah xxxiii. 15, 16, the man who "shall dwell on high" has this characteristic, that he "shaketh his hands from holding of bribes"—which the translators first rendered, "when a bribe is slipped into his hand, he dashes it down"; but the *pandits* pointed out that Hindus would understand this to mean that the man was dissatisfied with the amount of the bribe, and dashed it down to get a larger one. The promise to Jacob in Genesis xlv. 4, "Joseph shall put his hand upon thine eyes," was at first rendered "Joseph shall close thine eyes"; but the *pandits* took this to mean that in a fight Joseph would strike his father's eyes so hard as to close them for a time. So foreign to them was an idiom with which we are perfectly familiar.

### A Translator at Work.

The following paragraphs are condensed from the Rev. Norman Maclean's illuminating volume entitled *Africa in Transformation*. The Nyanja tribesmen, who number about half a million, extend under different names from the Shiré valley in the Nyasaland Protectorate northwards as far as the middle of

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the coast on both sides of Lake Nyasa. Fourteen years ago a translation committee was constituted, with Dr. Hetherwick of Blantyre as chairman, to prepare a new version in "Union Nyanja," a combination of various kindred dialects used by the Church of Scotland Mission, the United Free Church of Scotland Mission, the Zambesi Industrial Mission, and the Mvera Mission of the Dutch Reformed Church. In 1906 the New Testament was published at the joint expense of the N.B.S.S. and the B.F.B.S. Since 1906 more than 44,000 copies of this Testament have been sold, and 35,000 copies of the Book of Psalms. In 1912 a fresh consignment of Nyanja Testaments weighing four and a half tons was dispatched to Nyasaland. We, who have had the Bible in our hands for generations, cannot realize the eagerness with which these tribes read the book which to them is so strange and new. The Church which is arising in Nyasaland is reared upon the knowledge of the Word of God—and against that Church the gates of hell will not prevail.

There is a little room opening from the veranda of the manse in which every morning as the sunlight gilds the hills that engirdle Blantyre you will find Dr. Hetherwick hard at work, surrounded by dictionaries and innumerable documents. He is there completing the Old Testament in Union Nyanja. "One looks back," writes Dr. Hetherwick, "at one's first essays at translation with feelings of thankfulness that more harm was not wrought by the most open and bare-faced errors. . . . I confess that to me there is no moment of deeper humiliation than that in which I discover a word I have been wanting for years and for which I had hitherto used inferior





*Photo by*

*The China Inland Mission*

KOPU FOLK IN SOUTH WEST CHINA, FOR WHOM THE B.F.B.S. HAS JUST PUBLISHED  
ST. MARK'S GOSPEL.



substitutes. The word I had been searching for had been there all the time, though scores of natives had firmly asserted that there was no such word—probably because they had not grasped the idea—and I was inclined to lament the poverty of the language until one day, while I was talking with a native on some subject wholly remote, the very word I wanted dropped from his lips—the exact word with the exact meaning. It had been there all the time in the native consciousness, only not finding occasion to rise to the surface. Those who work at translations will know what I mean, and realize how poor a grasp of the native language we have got after all, and yet we are trying to express in it the wonderful thoughts of God.”

What Wycliffe did for England, Dr. Hetherwick and his colleagues are doing for Nyasaland. To give to a family of the human race the Bible in their own tongue—there cannot be any greater work on earth. Out of it there goes forth a power whose end no man can foresee. And yet white men come and go, pass into Nyasaland and out again, without ever so much as knowing that the work which will outlast all they do and see is being quietly done in that little room off the veranda of the thatched manse at Blantyre.

\* \* \* \* \*

During this past year the Bible Society has issued SIX NEW VERSIONS of Holy Scripture for the first time.

St. Mark's Gospel has been printed in *Kopu*, for one of the many aboriginal tribes in the mountains of South-west China. The *Kopu* are akin to the *Hwa Miao*, the *Laka*, and the *Lisu*, in whose dialects the Society has already issued vernacular Gospels.

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Among these tribesmen, whose religion is mainly a worship of demons, the China Inland Mission and the United Methodist Mission have gathered many thousands of converts to Christ. Last autumn 10,000 copies of St. Mark in Kopu were delivered in "six horse-loads" to the Rev. A. G. Nicholls, of the C.I.M.

Mr. Nicholls writes : " It will be impossible to forget the first time the Gospel was read in public worship. We were at *Great-water-well*, and it was the harvest festival. In spite of the rain, about four hundred Kopu filled the chapel. Each had a copy of the Gospel, and word was given to find the first chapter. Then one of the readers read a sentence aloud ; afterwards all read in unison. It was inspiring to think that for the first time in Kopu history God's Word was being read in their own tongue ! . . . If only the friends of the Bible Society could have witnessed these Kopu worshipping God and reading the first chapter of St. Mark, their hearts would have been cheered. They have the joy of providing the Gospel ; we have the joy of teaching the book. . . . I have just returned from a short journey visiting some villages. It was very encouraging to see the Kopu, both young and old, poring over St. Mark. . . . The arrival of this Gospel will transform the people."

The Mawken—or "Drowned-in-the-sea," as they style themselves—are a simple timid race who for the most part live a gipsy life in their fishing-boats along the coast of Lower Burma. St. Mark's Gospel in *Mawken*, translated by the Rev. Walter G. White, Anglican chaplain at Moulmein, has been published for use by the S.P.G. missionaries.

St. Luke's Gospel has been published in *Car Nicobarese*, the dialect of the most populous of the Nicobar Islands in the Bay of Bengal. This version is due to the Rev. G. Whitehead, of the S.P.G., who is evangelizing these islanders.

Among the snowy peaks of Western Tibet, Mora-

## IN SIMPLE SPEECH

vian missionaries have for several years been preparing a version of St. Mark in *Manchad*. This Gospel has now been completed by Dr. A. H. Francke, and produced in Tibetan character at the expense of our Society.

At the request of the Evangelical Missionary Society for German East Africa the four Gospels have been printed in *Ruanda*, which is current among five million negroes in the mountainous region between Victoria Nyanza and Lake Tanganyika. Here, according to German geographers, lies the true fountain of the Nile.

The secretary of this German Society, the Rev. Dr. W. von Bodelschwingh, wrote in June, 1914, from Bethel bei Bielefeld, expressing warm gratitude to our Society for the important service which it has rendered the German missionaries in East Africa—first, by printing the New Testament in Shambala, and now, by publishing the Gospels in Ruanda. This latter service, says Dr. Bodelschwingh, “appears to us still more important than the former ; for while the Shambala people number from 70,000 to 80,000, the Ruanda language is spoken by something like 5,000,000. . . . We must express to you to-day our heartfelt thanks that you have stretched out to us a helping hand to bring the Gospel to Ruanda in this fashion. May the Lord grant His blessing on the new book, awaken a hunger for His Word, and thereby bring many souls to eternal life.”

St. Matthew's Gospel has appeared in *Addo*, one of the many dialects spoken in the Benin district of Southern Nigeria. This version is due to an African Bishop, Dr. James Johnson, who reduced the language to writing. It has been published for the Niger Delta Pastorate of the C.M.S. The Bible Society has now issued translations in over thirty of the languages of West Africa.

Many a heathen language, raised from degradation



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to a new dignity through its association with the Scriptures, might say like St. Augustine after his conversion: "My infant tongue spake freely to Thee, my brightness, and my riches, and my health, the Lord my God."

Considerable progress has been made during the past year in carrying forward unfinished translations for various countries. The complete New Testament now appears for the first time in four more versions. One of these is in *Guarani*, the popular speech of Paraguay and its borderlands, to which we have referred already. Another is in *Toaripi*, spoken by tribes on the coast of Papua who are being evangelized by the L.M.S.

The New Testament has also been printed for the first time in *Baba Malay*—the form of Malay spoken in the Straits Settlements by residents or immigrants who are of Chinese origin. It contains a number of Chinese words, borrowed mainly from the Amoy and Swatow dialects. In Singapore, Penang, and Malacca alone there are at least 50,000 Malay-speaking Chinese, besides many more in the Federated Malay States, in Johore, in British North Borneo, and on the east coast of Sumatra. This fresh version, which is literally a New Testament in the vulgar tongue, will be widely useful, especially among missions—Anglican, Presbyterian, Brethren's, and Methodist Episcopal. Miss Gage-Brown, of the C.E.Z.M.S., Singapore, writes: "We are delighted to hear that an earnest effort is really being made to give us at last the New Testament in Malay as generally understood by peoples other than the Malays themselves, especially by the Straits Chinese. We long to have books in their own spoken tongue



*Photo by*

**"THE FOUNTAIN OF THE NILE."**

*The Rev. Karl Kochl*

THE B.F.B.S. HAS JUST PUBLISHED THE GOSPELS IN RUANDA FOR SEVEN MILLION  
NEGROES OF THIS MOUNTAINOUS REGION IN GERMAN EAST AFRICA.





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for the children to use in our school, and to take away with them when they leave."

The New Testament has also appeared in *Bugotu*, the chief language of Ysabel Island, one of the British Solomon group. Two generations ago these people were head-hunters and cannibals. The Bugotu Testament has been published for the use of the Melanesian Mission, and is sold in exchange for porpoise-teeth. The version was mainly the work of the late Dr. Welchman, a great missionary linguist, who wrote to the Committee of the Bible Society: "Your kindness has lightened my heart: it will also lighten my labours in the district of Bugotu. For it will spread the knowledge of the love of God as no human voice can."

In 1913 the complete Bible was published for the first time in *Bicol*, one of the principal languages of the Philippines, current among 800,000 people in the southern part of Luzon, the land of hemp. This Bible is used by American Presbyterian missionaries.

### Revision.

The great work of revising and improving existing translations goes forward continually in many different lands. Progress is recorded in *Wenli* and in *Mandarin*, for China; in *Hindi*, in *Mundari*, and in *Marathi*, for India; in *Ganda*, in *Chuana*, and in *Ronga*, for Africa; while in *Bulgarian*, in *Rumanian*, in *Italian*, and in *Spanish*, earlier versions are being adapted to modern speech. For the new State of Albania, our Society has at length been able to issue the revised *Albanian* New Testament, printed in "national" character. A specially bound copy of this Testament has been supplied to the

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Queen of Rumania, "Carmen Sylva," who desired to present it to her nephew, the Mpret of the Albanian people.

For scholars and students the Society published last year the *Syriac Pentateuch* in the ancient Peshitta version, as well as editions of the Pentateuch and the Psalter in the *Greek LXX* version. The Pentateuch in unpointed *Hebrew* has also appeared, as an instalment of the Old Testament in this form. The elaborate edition of the Hebrew Bible, to which Dr. Ginsburg devoted such immense learning and labour for the last eight years, had advanced within sight of completion, when that veteran scholar was called to his rest in March, 1914.

### Vernacular Chinese.

We may give a few further examples of the way in which the Bible Society is providing men everywhere with the Scriptures in the vulgar tongue. In China, as we have already stated, the Bible has been published in *Wenli*, the elaborate literary form of the Chinese language, which is intelligible only to the educated minority of the population. The translation in *Mandarin*, however, can be understood by most Chinese who are able to read at all; indeed, the Mandarin Bible probably appeals to a larger number of persons than any other version of the Scriptures. But besides these two great versions for China, our Society has issued the Bible, or some part of it, in a dozen different colloquial forms of Chinese, each of which is the homely familiar speech of millions of people spread across provinces wider than European kingdoms.

## Colloquial Arabic.

The rhythmical Arabic of the Koran is acknowledged to be the most perfect form of Arab speech. It expressed the thoughts and ideas of a Bedawî Arab in Bedawî language and metaphor. "To Muhammad's hearers his rude, fierce eloquence must have been startling from the manner in which it brought great truths home to them in the language of their everyday life."\* Later Arab writers have adopted the style of the Koran as their classic standard. But with them, after the lapse of so many centuries, it has inevitably become artificial and archaic. Hence the translation of the Bible into literary Arabic, though highly esteemed by scholars, is imperfectly understood by multitudes of half-taught Moslems to-day. And therefore it is being found necessary to undertake popular versions of the Gospels into the common Arabic dialects current in Egypt and Algeria and Tunisia and Morocco. Some of these have proved remarkably successful, and are being "read by hundreds of the sons of Ishmael as they spend their evenings by the dim candlelight of the hut or by the ruddy glow of the camp-fire."

An interesting allusion to our Society's publications in the colloquial Arabic of Algeria occurs in M. Victor Trensge's new book, *L'Ame Arabo-Berbère*. Referring to the work of Christian missionaries, he says that they inundate the country with vernacular translations of the Gospels. The people read these little books willingly, and without difficulty; the missionaries, however, do not distribute

\* *The Qur'an*, translated by E. H. Palmer. Introduction, p. lxxvi.

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copies gratuitously, but make a point of selling them, be it only for the modest sum of a penny.

Orthodox Moslems believe in the absolute verbal inerrancy of the Koran, and feel bound therefore to discourage any translation of their own sacred book, which must be read in its ancient original tongue. At Lahore, a well-known Moslem lawyer was recently speaking to his co-religionists in the Panjab on matters connected with Islam, and protested against this mistaken policy: "The reason why Christians succeed is because wherever they go they have the Bible and say their prayers in their mother-tongue; whereas we have wrapped up our religion in an Arabic dress. We should give the people the Koran and let them say their prayers in their own language." The only answer he received was, "Thou art thyself an unbeliever to say such things."

### Esperanto.

In reviewing the new Esperanto-English Dictionary, the *Times* supplied some remarkable facts in regard to this "super-organic" language, which has Dr. Zamenhof for its creator. Esperanto has been constructed out of materials chosen from the word-architecture of many tongues, and composed in an artificial design of faultless regularity. It can be mastered with ridiculous ease, and used for most of the purposes of a natural language. If only a sufficient number of persons of different nationalities will learn Esperanto, it may become a really valuable addition to the facilities of international intercourse. In this direction it has certainly achieved much greater success than any of the numerous attempts which preceded it—since Bishop Wilkins endeavoured



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to frame a "philosophic language" more than two centuries ago. The version of the New Testament in Esperanto, which was recently published by our Society conjointly with the National Bible Society of Scotland, has already passed into a second edition, the first edition of 5,000 copies having been exhausted.

It is interesting to learn that in various countries Esperanto is being very commonly recognized as an optional subject of instruction, paid by grants, in State schools. This is now the case as regards evening schools and classes in England, while a police school of Esperanto is being conducted in London at Snow Hill police station. In Hanover the teaching of Esperanto is authorized in all first-grade schools ; in Lille over 2,000 children are under instruction ; it is an obligatory subject in Bordeaux ; and in Rio de Janeiro it is taught in all the model municipal schools. Centres of instruction are also found in Belgium, Bulgaria, Japan, Spain, Italy, and the United States. In the island of Samos, Esperanto is an obligatory subject in every elementary school. The Russian Esperantist Year Book gives the names and addresses of several thousand Esperantists in more than 500 towns throughout European Russia. Esperanto possesses a vigorous press, a widely extended consular system for tourists and men of business, and a rapidly growing literature, original and translated. Such a phenomenon, as the *Times* remarks, is clearly worthy of attention.

### For Feeble Folk.

From a striking address given by the Bishop of Chester at Highgate last October we quote the following sentences :—

"There is a saying of St. Augustine's that God is great in His great works, but that He is greatest of all in His least works. In accordance with that saying we ought specially to honour the Bible Society for its care of little people and tribes and those who

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are comparatively few and helpless. Take, for instance, its regard for a tribe like the Cree Indians, who are few in number and perhaps a dwindling folk. Some would ask, 'Is not the Bible Society wasting time and money, and the translators wasting power, in providing a version for these few folk?' It seems to me one of the noblest points in the Society's policy that it should do its best for the few Cree Indians."

We may add that to revise and reprint the Cree Bible in syllabic character cost our Society £1,800.

We have given some inadequate samples, selected from a long catalogue which leaves few countries outside its record of "something attempted, something done" in Bible translation or revision during the past twelvemonth. Such instances, however, furnish some insight into the ceaseless, tireless labour of our Society. We may mention that the cost of the Editorial Department at the Bible House—which includes the payments made for the services of translators, revisers, and proof-readers in many countries—amounted last year to £5,800.

The Bible Society has published at various times no fewer than ninety diglot editions, generally of a Gospel or Gospels, giving in each case a different pair of languages side by side. In forty-one of these diglot editions one of the languages is English.

The Society's list now includes versions in 456 different tongues; the complete Bible in 112 languages, the New Testament in 111 more languages, and at least one book of Scripture in 233 other languages. Taking all agencies into account, God's Book, or some part of it, has now been published, for a



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religious or missionary purpose, in quite 600 distinct forms of human speech.

A few months ago a Greek Christian sent a letter to the Bible House from Chalcis—a town with classic memories. He wrote in very broken English, and ended with this epigrammatic sentence, whose quaintness may be forgiven for the sake of the profound truth which it struggles to express:

“The gabs are many, but the ghost is one.”

**MULTÆ TERRICOLIS LINGUÆ, CŒLESTIBUS UNA.**

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### IN PLAIN PRINT

*“Christ wishes His teaching to be disseminated as widely as possible. He died for all, and His desire is that He should be known by all.”—ERASMUS: Paraphrases, Preface to Vol. I.*

THE alphabets of the world are only less curious and bewildering than its languages. Yet a translation of Scripture in the vulgar tongue avails little for any people until it has been produced in type familiar to their eyes. Now such printing is a complicated business. To print the versions already issued by the Bible Society, as many as sixty different alphabets or sets of characters have been employed. Some of these characters run from left to right, some of them from right to left, and some are read in columns from top to bottom of the page. Moreover, for the sake of certain classes of readers—such as Moslems in India and North Africa, who have a rooted prejudice against type and in favour of manuscript—editions must often be printed from plates which reproduce page by page the carefully-written copy made by a skilled scribe. And in order to make the Scriptures legible and intelligible to men of all races and creeds and of all standards of education, there are nearly sixty languages in which a version has been printed in two or more different characters—so that *every tongue*

*may confess that Jesus Christ is Lord, to the glory of God the Father.*

### In the Vulgar Script.

In Korea, where Christian missions have been winning such remarkable success, our Society circulated last year no fewer than 389,000 volumes—more than double the total in 1912. And now we learn that during the first half of 1914 as many books have been sold as were circulated during the whole of 1913. This extraordinary increase must be attributed mainly to the fact that last year the Society published for the first time cheap Korean editions of each of the Gospels and of the Acts of the Apostles, in the popular *Eunmun* script, which is most easily read by common people. These little books have been sold broadcast at the price of 1 *sen* ( $=\frac{1}{4}$ d.) apiece.

For centuries educated Koreans have been reading works by Chinese authors, and even their own scholars wrote in the Chinese character. Until recently only a few love stories and some rules of life for the use of women existed in the Korean character known as *Eunmun*, which means “the vulgar script.” The Gospels and other Christian literature were the first books to be printed in that character for general reading. Now, however, the publication of the Scriptures in *Eunmun* has popularized its use. The change in the attitude of the people towards this character may be illustrated by the experience of a missionary in Korea: “When I first went north, fifteen years ago, a man would almost apologize for reading the lessons in church out of an *Eunmun* New

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Testament, and now he would apologize for using any other."

The style adopted in the Korean version of the Bible is the language of everyday life, with some literary endings borrowed from Chinese which add dignity to it. At the same time, it is so simple that ignorant women-folk can understand it. And this vernacular Bible is fixing Korean style very much as our Authorised Version has done in England. Moreover, it is now the accepted standard for spelling. As Korean spelling is phonetic and each man spelt a word as he thought he heard it, there was great confusion. To-day, in preparing books in *Eunmun*, when the orthography of a word is questioned, the Korean Bible is referred to as the authority, and the word is spelt as it stands in Scripture.

### For our own People.

Out of nearly nine million copies of the Scriptures issued last year by the Bible Society, 1,370,000 volumes—about 16 per cent. of the total—were in English or Welsh. Nearly a million of these, moreover, consisted of Bibles or Testaments. They included 145,000 copies of the Society's 6d. English Bible; 91,000 copies of the 10d. English Bible; 88,000 copies of our "Ionic" 1s. English Bible for schools; and 200,000 copies of the Penny English Testament. Every copy of these popular editions is sold at a loss. Of the issues of the Scriptures in English, less than three per cent. were in the Revised Version, the remainder being in the Authorised Version.

For the Society's Penny English Testament, the

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demand increases. Since this little book was published in a new and greatly improved shape, three years ago, 800,000 copies have been printed. It has won a very warm welcome not only in England and in the Overseas Dominions, but also in India, where it is much in request among the Indian pupils of schools where English is taught. Since this penny Testament first appeared, twenty-nine years ago, 9,884,000 copies have gone into circulation.

The growth of business in the Bible Society's London Warehouse may be judged from the fact that during 1909 as many as 2,260 cases of Scriptures were sent out, weighing 272 tons; during 1910, these increased to 2,845 cases, weighing 333 tons; during 1911, they increased again to 3,664 cases, weighing 415 tons; during 1912, they amounted to 3,359 cases, weighing 440 tons; and during 1913, 3,718 cases went out, weighing 476 tons.

### Cosmopolitan Printing.

Nevertheless, out of every five books which the Society issues, only two are produced and published in England. We find it much more convenient and also much more economical to print the books, as far as may be, in the countries where they are distributed and read. And of our total circulation 84 per cent. is now in versions other than English. Very large editions in many different languages pass through the press year by year at various centres in Central and Eastern Europe. We may mention a few examples only, from the experience of 1913. The Gospels in *Uzbek Turkish* have been reprinted at Berlin. The Gospels in *Votiak* were reprinted at Kazan, on the Volga. At Tiflis, in the Caucasus, with



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the sanction of the Synod of the Georgian Church, we printed corrected editions of the New Testament with references, and of the Psalter, in *Georgian*. In Moscow the press of the Holy Synod produced for us a new edition of 10,000 copies of each of the Gospels in *Ruthenian*. All the *Russian* and *Slavonic* books—amounting to 400,000 copies a year—which our Society circulates in Russia are printed in that Empire by the press of the Holy Synod of the Orthodox Church.

During the past year our Society has published new and corrected editions—one of them pocket-size—of the revised Icelandic Bible and Testament. We learn that in different parts of Iceland eighty depôts have been established for the sale of these new editions of the Scriptures. Many copies are also circulated among Icelanders who have emigrated into Canada, where an Icelandic Synod of the Lutheran Church exists in the Province of Manitoba.

### In the East.

The latest edition of the revised *Tibetan* New Testament has just been excellently printed by a Japanese firm at Yokohama from plates made by the Oxford University Press, and the book now appears in a very neat and convenient form. Indeed, most of the Society's *Chinese*, *Japanese*, and *Korean* versions are printed in Japan, where the presses possess the latest American machinery. Books circulated in the Indian Empire—which now exceed a million copies annually—are as a rule produced in India. The Society has now issued the Bible, or some part of it, in eighty of the Indian vernaculars, which are current among 225,000,000 people.



*Photo by*

*G. W. Lawrie & Co.*

FOR THE MANCHAD TRIBESMEN, AMONG THE SNOWY PEAKS OF WESTERN TIBET,  
THE B.F.B.S. HAS JUST PUBLISHED ST. MARK'S GOSPEL:



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The latest catalogue of editions of the Scriptures published by our Society in Chinese, has recently been issued from the Bible House at Shanghai. This remarkable document enumerates 422 distinct forms of Bibles, Testaments, and separate books of Scripture, all varying in type, paper, binding, etc., and all in the languages and dialects current in the Republic of China. The books range in price from a farthing to about £1. They include the popular "sleeve" (*i.e.* pocket) New Testament in *Wenli*; editions in roman character; diglot editions, giving the English and Chinese in parallel columns; and editions printed in embossed type for the blind.

### For such as sit in darkness.

In recent months, mainly through the energy of Mr. C. Arthur Pearson, fresh interest has been aroused in England on behalf of those whose eyes are sealed to the light of day. Public attention is no longer blind to blindness, especially since King George joined in an appeal for the men and women and children smitten with this grievous affliction.

In his remarkable work *Le Monde des Aveugles*, M. Pierre Villey has written a kind of Baedeker of the veiled country in which the sightless dwell, and has described the long educational effort which is delivering these disinherited folk from isolation and restoring them to human intercourse. In the words of Professor Kettle, M. Villey "has produced a chapter of comparative psychology of a new order, and of unique value. It is a clear addition to the weight of evidence in support of the spiritual interpretation of conscious life as against the meaner theories of empiricism. Everywhere we come upon

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a soul straining painfully for expression behind the mutilated organs of sense, but it is an integral soul. The scientific interest of M. Villey's work is touched throughout with a warm glow of emotion. A great wind of loneliness blows through it; you are made aware of the more than feminine passion for sympathy of these *gens incompris* of our kind. But behind all is the desire that the seeing may understand, in order that they may help."

No source of consolation and alleviation for the sightless can be compared with that Book which has power to open their spiritual vision. For many years past the Bible Society has devoted itself to issuing the Scriptures in embossed type. To-day it publishes or circulates the Bible, or some part of the Bible, in thirty-five different languages, two of which—Cantonese and Sinhalese—have been added during the last twelve months. Last year 3,719 volumes for the blind went out from the London Bible House.

Embossed books cannot be other than cumbrous and expensive. A complete English Bible in Braille type contains 5,836 pages, and costs £5 to produce; it fills thirty-nine volumes, which occupy a shelf seven feet long. Each volume of the Society's new English Braille Bible costs from 2s. 3d. to 3s. to produce, and is sold at 1s. per volume, and 2,675 of these volumes were granted free or sold, during 1913. Nearly all the English and Welsh Institutions for befriending the blind obtain the Scriptures which they require from the Bible House, at less than half the cost of their production. On the recommendation of some minister of religion any poor blind applicant can obtain a portion of



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the English Bible in Braille or Moon type as a gift.

### Last Year's Issues.

The Society's total issues during 1913 reached altogether the wonderful number of 8,958,000 copies of the Scriptures. This total is made up of 1,006,000 Bibles, 1,275,000 New Testaments, and 6,677,000 smaller Portions.

In 1911 our issues for the first time exceeded seven million books, and in 1912 they again increased by half a million. In 1913, however, the issues have risen to over a million books more than in 1912, and they are just double those announced fifteen years ago.

Comparing the data more closely, we discover thankfully that the complete Bibles issued last year were 203,000 more, and the New Testaments were 57,000 more, than fifteen years ago; whereas the annual output of Portions has increased during that period by over 4,000,000 copies. The remarkable growth consists in the main of Gospels and Psalters, which are published principally for missions, and are sold at nominal prices in the mission field. Plainly, the Bible Society is becoming year by year more intimately and indispensably bound up with the missionary propaganda of Christendom.

Beyond our own shores, the following figures of circulation last year are significant: 1,800,000 volumes in Continental Europe; 300,000 in Africa; 315,000 in Canada; 212,000 in South America; 117,000 in Australia; 1,170,000 in India and Ceylon; 633,000 in the Japanese Empire (including Korea);

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and 2,183,000 in China. Korea shows an increase of 205,000 volumes, and China an increase of 315,000 volumes. It is just a century since Morrison's first Chinese New Testament passed through the press at Canton. Last year, nearly a quarter of our Society's output was in the languages of China.

As already stated, the circulation of the British and Foreign Bible Society for 1913 reached the wonderful total of 8,958,000 copies. The National Bible Society of Scotland for the same year had a circulation of 2,698,000 copies. If these figures are added to the issues of the American Bible Society, which were 5,251,000 volumes, we have an aggregate of more than 16,000,000 books as the missionary circulation of the Scriptures last year by the English-speaking race.

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### FOR COMMON PEOPLE

*“ We may justly borrow from the old mythologies to term the Bible Society the hundred-handed and the hundred-eyed.”*—W. E. GLADSTONE.

WE may consider the Bible Society in several different aspects. From one point of view it may be regarded as a great philological institute, which has promoted and supervised translations in hundreds of languages and dialects. From another point of view it appears as a great printing and publishing company, which produces editions in manifold types and characters and sends them out in varied shapes and forms. Beyond these functions, the Society is not less concerned with spreading abroad the volumes it prepares and issues—in order that God's Word may penetrate into every country and circulate among all sorts and conditions of men.

To carry out this purpose and to bring the Scriptures within reach of every human being able to read their message, the Bible Society stretches out its hands far and wide. It maintains depôts and warehouses in nearly a hundred of the chief cities of the earth, besides sub-depôts and book-stores in numbers of less important towns. These depôts are established in no fewer than fifty different states and kingdoms. If we were to travel across the world we should find them at Madrid and Madras and

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Melbourne, at Toronto and Tiflis, at Budapest and Buenos Ayres, at Rome and Rangoon, at Canton and Calcutta and Cape Town, at Valparaiso and Vancouver, at Sydney and Shanghai and Singapore.

To illustrate this wonderful ubiquity of Bible distribution, we may pause to notice a few of its centres. At Moscow, for example, our depôt sent out in 1913 over 100,000 volumes, the highest number on record. In recent years our customers in Moscow have steadily multiplied. More and more do the *Zemstvoes*—which may be described as Russian county councils—come to us for the supply of the Scriptures to their schools, and their orders have nearly trebled in the last decade. While the large booksellers draw their editions of the Russian Bible from the Holy Synod in sheets and bind the books themselves, the smaller booksellers in Moscow and the surrounding provinces resort to our depôt in increasing numbers.

From all the ends of the earth crowds of pilgrims and tourists turn their steps to Jerusalem. There, just outside the Damascus gate, our Society's depôt distributes the Scriptures in thirty or forty different tongues. We hear of a growing demand for the Hebrew text. The Bible Society's new pocket edition of the Hebrew Old Testament, printed on India paper, is extremely popular among the Jewish population of the Holy Land. Palestine is gradually being resettled by Jews, who are returning "as the doves to their windows." These repatriated exiles, hailing from different countries, speak various forms of Yiddish and other languages, so that they often find conversation difficult. But ancient Hebrew has recently experienced a kind of resurrection in





*Photo by*

*The Photochrom Co.*

TABLE MOUNTAIN, CAPE TOWN.





## FOR COMMON PEOPLE

Palestine. Among many Jews there it is becoming the speech of daily intercourse, and in Jewish schools the phrases of Isaiah and Ezekiel are adapted and applied to scientific use. An important technical college is now being erected at Haifa, at the foot of Mount Carmel, and will have Hebrew as its official language. Perhaps the most striking result of the Zionist Congress, which met at Vienna in September, 1913, was the decision to establish a Jewish university in Jerusalem. This university is intended to be the coping stone of the edifice to house the new Jewish learning and art which have received their impetus from the Zionist movement. It will also form a refuge for these numerous Jewish students and teachers who are still denied admission or welcome in many of the universities of Europe.

At Cairo, the capital of Egypt and the real religious centre of Islam, where the great Moslem university can show "acres of turbaned students," our depôt sent out last year more than 10,000 books, in twenty-four versions.

At Smyrna last year the Greek Metropolitan of that ancient city purchased at our depôt many copies of the Greek Testament, as gifts to members of his flock.

In the valley of the Tigris the Society maintains a depôt at Mosul, opposite the ruined mounds and heaps which once were "immemorial Nineveh"; and another depôt at Bagdad, formerly the capital of the empire of the Caliphs and still haunted with the romance of the *Arabian Nights*. Last year a Chaldean bishop of the Roman Church entered this Bagdad depôt and purchased Bibles in French,

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Italian, Turkish, and Arabic. He wondered to find the Scriptures in so many translations and editions, and was constrained to utter words in praise of our Society. Two learned Moslems of the *Shi'ah* sect paid a visit to the same depôt, and after they had seen various versions of the Scriptures they said, "There is no work so good, so useful to the world, and so pleasing to God, as this work of giving the Word of God to all peoples in their own tongue."

From our depôt at Johannesburg copies of the Scriptures went out last year in fifty different forms of speech to meet the needs of polyglot settlers and labourers who come together from the ends of the earth. Who would imagine that the Society at Johannesburg had supplied one outlander with the Bible in Icelandic and another with the Bible in Maori?

At Perth, the capital of Western Australia, where a new depôt has been recently opened, certain Armenian strangers were delighted to obtain "something so precious as the Holy Book in our own language, so far away from home."

### Some New Depôts.

Word comes from Vladivostock that the Society's agent in Siberia has received official permission to open a new Bible depôt at Khabarovsk. That town is the capital of the maritime province of Eastern Siberia, and stands on a high cliff at the confluence of the river Amur and the river Ussuri, 5,500 miles east of Moscow. A new depôt has also been opened in Central Asia at Tashkent, the capital of Russian Turkestan.

By arrangement with the American Bible Society

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it has been agreed that the distribution of the Scriptures throughout Persia shall in future be left in the hands of the British Society. In order to fulfil this increased responsibility, our Committee have purchased at Teherân a new Bible House, admirably adapted to serve as the headquarters of Bible work in Persia.

The Andaman Islands in the Bay of Bengal are used by the Government of India as a penal settlement for long-term convicts. Through the courtesy of the Chief Commissioner, permission has just been received for our Society to open a book depôt for the sale of the Scriptures at Port Blair. The settlement contains over 11,000 long-sentence convicts, and, though no direct mission work is permitted among the prisoners, there are a fairly large number of self-supporting convicts who are at liberty to purchase books. Port Blair also contains a good many ex-convict settlers with their descendants, besides the civil and military official establishment. Altogether twenty-five languages are spoken, and in nearly all of them our Society is already able to supply the Scriptures.

### In Ethîopía.

The Abyssinians still call their country by its ancient name, Ethiopia. Theirs is the only independent kingdom of dark-skinned Christians, and the Abyssinian Church claims to descend in unbroken lineage from Frumentius, "the apostle of Ethiopia," who was consecrated bishop by Athanasius at Alexandria in 326 A.D. The stronghold of the nation—and the secret of Abyssinian aloofness from outside influence—is a highland region between the

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Red Sea and the basin of the Nile. This rocky tableland has an elevation of 7,000 feet above the sea, while some of its snow-clad peaks rise to over twice that height. Secure in their natural fastnesses, the Abyssinians defied the Moslem conquerors of Northern Africa, and they still retain a form of Christian faith, the Archbishop of Abyssinia being always chosen and consecrated by the Coptic Patriarch of Alexandria.

A hundred years ago Abyssinia was split up into communities more or less turbulently independent under their own princes. About the middle of the nineteenth century this state of things was ended by Theodore, who succeeded in subjugating his rivals and becoming recognized by European powers as monarch of Abyssinia. After the British expedition under Lord Napier captured Magdala in 1868, the Ras of Tigré was allowed to proclaim himself emperor. This prince warred successfully against his Egyptian neighbours, but was killed in 1889 by the Mahdi's dervish horde. Menelik, King of Shoa, came forward as his successor and mastered the anarchy into which the country had fallen. As emperor of Abyssinia, Menelik now took the title of Negus Negusti—"King of kings." With an iron hand he crushed his enemies, and built up his government. Eventually Menelik was stricken with disease, and the state was shaken to its foundations; but his will was alive to keep the fabric together. Ras Tassama, who was tutor to Menelik's grandson and heir, Lidj Eyassu, acted as regent until the emperor's death.

The Abyssinian belongs to a race of warriors, shepherds, and peasants, brave and unaccustomed to restraint. He is strong and enduring when at work, fierce and cruel when he takes up the more congenial task of bloodshed. His proudest ornament is a curious crooked sword worn at the right side, though a rifle is becoming his commonest weapon.

Adis Ababa lies scattered on the slopes of several mountains and at an altitude of over 8,000 feet above sea-level. The European houses with corrugated iron roofs are curiously mixed up with the conical thatched native huts, all very much





THE ARCHBISHOP OF ABYSSINIA.



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hidden among graceful eucalyptus trees. The churches, like the houses, are circular buildings of stone or mud, exceedingly well thatched with straw, the conical roof terminating in a wooden top generally painted red and surmounted by a cross. A priest who was asked why the churches were round, replied, "Our churches are round like the world, and like our religion know neither beginning nor end."

For a full century the Bible Society has been promoting and publishing translations of the Scriptures for Abyssinia; but peculiar difficulties have hitherto made it impossible to carry on organized distribution. However, in September, 1913, Mr. C. T. Hooper, the Society's agent at Port Said, set out on a mission to Adis Ababa, with the distinct purpose of meeting the Abuna Mattheos, Archbishop of Ethiopia, and obtaining from him permission to establish a Bible depôt in the capital. After a difficult journey occupying twenty-four days, the agent arrived at Adis Ababa, and in due course an interview was arranged by the Abuna to take place at his palace. The whole question of Bible work was fully discussed, together with the constitution of the British and Foreign Bible Society and its methods. While the Abuna stated firmly that no active religious propaganda could be tolerated, he expressed his appreciation and approval of the lines on which the Bible Society worked, and in the end undertook to grant the permission requested. Some months later, the promised official permission reached the Bible House, Port Said, bearing the seal of the Archbishop. Translated, the document reads as follows:—

"From Mattheos, Archbishop of the Kingdom of Abyssinia, to Mr. Hooper, Director of the British and Foreign Bible Society, Port Said.

"Peace and grace to you from the Lord Jesus. We have

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received your letter dated 7th February last, and we thanked the Lord Christ for your arrival in Egypt in health and peace.

“With regard to the place which you ask to establish in Adis Ababa under our patronage for the sale and distribution of the Holy Scriptures. You know quite well that this work rejoices us greatly, and we therefore inform you that there is no hindrance to its establishment on the conditions you promised us to carry out when you visited Abyssinia, which are, that there be sold in this place nothing besides the Holy Scriptures, and that, as is the principle of your holy Society, the employees of the place do not make any opposition through preaching.

“With regard to our opinion as to what concerns the success of this place, and if you agree, there should be some copies of the Holy Scriptures in the Abyssinian language, containing the ancient and modern together, and some containing them separately; and there should be also copies in the Arabic language in the same way, printed in large visible type, some vowelled and some with references. We see that this will greatly help the distribution of the Holy Scriptures, and this is our great hope and desire.

“May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

“Written in Adis Ababa, 11 Barmhat, 1630” [which corresponds to March 20, 1914].\*

[Seal of Abba Mattheos, Archbishop of Ethiopia.]

[Signed] “MATTHEOS, Archbishop of the Kingdom of Abyssinia.”

Editions of the Scriptures have been prepared and published by the Bible Society in several different languages current among the tribes of Abyssinia. In Ethiopic, the ancient language of

\* The Archbishop reckons by the “Era of Martyrs,” which is still followed in the Coptic and Abyssinian Churches. This chronology dates from 284 A.D., the year of the accession of the Emperor Diocletian, the author of the last great persecution of the early Church. Thus  $1630 + 284 = 1914$  A.D.

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the country, which ceased centuries ago to be its vernacular, the Society publishes the New Testament and the Psalter, as this version is still used in the services of the Abyssinian Church. In Amharic, the common tongue of the people to-day, the Society circulates the complete Bible, which it first published as long ago as 1840. To assist worshippers who cannot readily follow the liturgical Ethiopic, the Society also prints diglot editions of the New Testament and Psalter, which give the Ethiopic and the Amharic texts side by side. While for other tribes and races included in the Abyssinian dominions the Society has published the New Testament in Tigrinya; the complete Bible or some part of it, in four different forms of Galla; a Gospel in Bogos, and a Gospel in Falasha Kara. Hitherto the distribution of these books has been much restricted, and of some versions very few copies have been circulated. In order that the privilege granted by the Archbishop may be used as early as possible, considerable expense must be incurred in opening a central base of supply in Abyssinia, in printing large new editions of the Scriptures, and in organizing the distribution of the books.

\* \* \* \* \*

By means of its world-wide network of depôts and agencies, carefully organized and equipped, the Bible Society is able to distribute the Scriptures so as to meet the needs of vast and variegated populations. In each country which our colporteurs traverse, these storehouses form for them a base of supply. And Christian missionaries everywhere treat our depôts as arsenals from which they draw freely and con-



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stantly whatever books they require. In the chapters which follow we shall sketch the missionary services rendered by the Society and give details in regard to its colportage. Here we will only indicate one other function which it fulfils in the bewildering flux and flow of modern life.

### The Modern Exodus.

Among the new signs of our times nothing is much more impressive than the tides and currents of migration which carry men away from their native lands to settle on foreign shores. When the Bible Society was founded none but rich people could afford to travel; but to-day multitudes of labouring folk are seeking fresh homes across the sea. This vast silent migration goes forward continually all over the world. Asiatics are knocking at the doors of remote countries. Japanese colonists settle in Brazil. Syrian traders abound in Jamaica and Venezuela. Indian coolies enter Madagascar and Trinidad. Chinese swarm in the islands of Malaya. Moslem Malays have invaded Cape Town. Indeed, in some parts of the British Empire fresh arrivals from the East are now being rigorously shut out.

The peasants of Central and Eastern Europe gravitate mainly towards the open spaces of America. Last year 300,000 emigrants landed at Buenos Ayres. The Dominion of Canada is becoming a great melting pot, into which nearly half a million new-comers of many races and tongues were poured during this past twelvemonth; only about 150,000 of these came from the mother country. In British Columbia, less than half the population is of British origin: according to the





Photo by

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recent census this one province contains 16,000 Scandinavians, 12,000 Germans, 10,000 Italians, 4,000 Russians, and 7,000 from Austria-Hungary, besides 20,000 Chinese, 9,000 Japanese, and 2,500 East Indians. At the present time, according to an article in the *National Review*, forty-eight languages are in daily use in British North America, between Newfoundland and Vancouver.

Amid such a confused medley of immigrants it becomes no easy task to provide every stranger in a strange land with the Scriptures in the speech in which he was born. Yet for each of them the Bible Society has published the Gospel in his own vernacular. And our energetic Canadian Auxiliary offers these Gospels free to those who land at the eastern ports of the Dominion. Last year over 6,000 books were thus distributed at Halifax, 27,000 at St. John, and more than 73,000 at Quebec, the summer port of Canada, where we now have an office in the spacious quarters of the Government Immigration Service.

Dr. Heine, one of the Society's devoted workers, writes :—

“The desire of many of the Russians to possess the Scriptures in their own language is astonishing. In the month of October, 1913, while I was in Sydney, Cape Breton, as I was near some houses in Tupper Street, a Russian recognized me. I heard a shout ; and in a few minutes I was surrounded by a crowd of Russians, all eager to buy God's Word in their own language. Tears of joy ran down the cheeks of many, when they saw the Book in their own tongue. One said, lifting up the copy he had in his hand, ‘This is the book that will bring us light.’ I sold forty Testaments on the spot.”

Our Society also publishes diglot editions of the New Testament, or Gospels, or a Gospel, which give

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the English version side by side with some one among dozens of other languages. Many of these diglots are issued specially for free distribution among immigrants into the British dominions. Such books serve as primers from which a new-comer who speaks only his mother-tongue can pick up English as well ; and while he is thus mastering the speech of his new country, he becomes acquainted with the truths of Christianity. To bring about national solidarity nothing is so effective as the bond of a common language and the cement of a common faith.

\* \* \* \* \*

The great Swiss botanist Alphonse de Candolle, in his *Geographie botanique raisonnée*, states that there are only a few plants which range from the Arctic regions to the southern extremity of the great continents. Among these are the marsh marigold and the common sundew ; while the humble sow-thistle of our English fields (*sonchus oleraceus*) is found scattered over every part of the earth, tropical as well as temperate, and comes perhaps nearest of any known plant to being truly cosmopolitan. Thus only two or three of the lowliest plants prove themselves world-wide in distribution ; whereas the Book that is above every book knows no limit to its range, and is equally at home among all the scattered tribes and families of mankind.



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### IN HEATHEN LANDS

WHEN we compare modern Christian missions with those of earlier ages, we recognize, as Canon Robinson points out, one signal difference in the use made of vernacular translations of the Scriptures. In the year 331 the Emperor Constantine asked Eusebius, Bishop of Cæsarea in Palestine, to provide him with fifty copies of the Bible in Greek, which he presented to the principal churches throughout the empire. This gift, which was considered a royal act of munificence, probably forms some index to the articulate wants of the time. To-day, the Bible speaks in all the chief languages of mankind, and its published copies are to be counted by hundreds of millions. It may be difficult to appreciate the full bearing of this fact on the missionary outlook, but its importance can hardly be overestimated. The pioneers of faith—not altogether excepting those of the Roman Church—require and employ the printed Gospel in the vulgar tongue.

The Bible Society exists to supply this vital need of the missionary Church. Naturally, therefore, the Society has become the indispensable ally of the foreign missions of Reformed Christendom. From the outset it has been linked with our great missionaries in relations of the closest and most cordial kind. The first book it ever published—in 1804—was

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a version of St. John's Gospel in the language of the Mohawk Indians of North America. It voted £10,000 to Robert Morrison for the expenses of producing his translation of the Chinese Bible. Its successive grants to William Carey and his colleagues for printing their famous Serampore versions amounted in all to £30,000. Early in the last century it was the Society's representative in Calcutta who suggested to Henry Martyn that he should devote his eminent gifts to translating the New Testament into Urdu and Persian; and the Bible Society published both those versions. Martyn wrote: "Your design announcing the Urdu translation as printed at the expense of the Bible Society, I highly approve: I wish to see honour put upon so God-like an institution." Later on, the same institution was privileged to print the Chuana Bible translated by Robert Moffat, and the Swahili Bible translated by Bishop Steere, and the Ganda Bible translated by George Pilkington. Throughout its history, no genuine application from the foreign field for a fresh edition of the Scriptures has ever been denied; no missionary society's request to print and publish a properly authenticated version in a new tongue has ever been refused.

In carrying out this sacred stewardship the Bible Society deals with no niggardly hand. It co-operates with the missionaries in preparing the versions, it prints the editions they ask for in the form which they desire, and it sends the books out carriage free to the remotest stations, on such terms that practically no expense falls on the exchequer of the mission which receives and distributes the volumes. The Society is colour-blind to ecclesiastical dis-

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tinctions; it rejoices to join hands with all who will circulate God's Word in the speech of common people. Missionaries abroad are its ablest translators, its most persevering and successful helpers, its most honoured friends; while the Society has no more ardent and generous advocates than missionaries at home on furlough.

### The Partner of Missions.

We often hear it said that the Bible Society is the partner of foreign missions. But the great scale on which this partnership is carried out can best be realized by a few concrete illustrations. Here is one example. From the Egyptian agency of our Society, which has its headquarters at Port Said, the following missions have been supplied with the Scriptures during the past year, in altogether more than fifty different languages:—

The American Presbyterian Mission, the Reformed Presbyterian Mission, the Swedish Evangelical Mission, the United Free Church of Scotland Mission, the London Jews Society, the Society for Promoting Christian Knowledge, the North Africa Mission, the Church of Scotland Jewish Mission and Schools, the Egypt General Mission, the Peniel Mission, the Church Missionary Society, the Irish and Scotch Reformed Presbyterian Mission, the British Syrian Mission, the Irish Presbyterian Mission, the Waldensian Mission, the Friends' Foreign Mission Association, the Africa Industrial Mission, the United Methodist Church Mission, and the Africa Inland Mission.

### Yorubaland.

Here is a picture of the missionary value of God's Book. The Bible Society has published 175,000 copies of the Scriptures in *Yoruba*. This language is spoken by about two million people in Southern Nigeria, where the Yoruba Bible is sold for 1s. In 1913 the

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Christian adherents of the C.M.S. mission in Yorubaland were returned at 38,000, and the adult baptisms for that year numbered 2,500. Further, during the year nearly 60,000 reading primers were sold, a sign of the number of Yoruba people who are learning to read. The most notable feature in this "mass movement" is that its early stages are almost entirely due to voluntary workers. A missionary passing through a village, which was wholly heathen in days gone by, finds a house built apart and different in shape and structure from the surrounding compounds, and is told that it is a church; in a few minutes his arrival brings together a crowd round him, many with reading primers and others with Bibles in their hands. Some Yoruba Christian from another town has come to settle in the village; or one of the villagers has gone to Ibadan or Lagos for purposes of trade, has been instructed and baptized there, and has returned home with the Bible in his hand and the new faith in his heart. This man begins to teach his neighbours, books are purchased from the nearest mission station, and before long the people unite to build the primitive structure, with its mud walls and thatched roof, which is the first Christian church in the village. Among the little band gathered round the missionary probably quite a number will ask for baptism. Generally he finds that the people can read the Bible haltingly, that they have completely given up idol-worship and broken with their old life, though they imperfectly realize what the new life ought to be.

During this last year the Bible Society's grants of editions of the vernacular Scriptures which were sent out to the C.M.S. mission stations in West Africa



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alone, amounted in value to over £1,000. These books included more than 4,000 Bibles in the *Union Ibo* version, which are being rapidly sold at 1s. 6d. a copy.

### The Gold Coast.

Last June the Rev. W. R. Griffin, of the W.M.M.S. gave the Committee at the Bible House some account of the remarkable mass movement towards Christianity which is in progress among the negroes on the Gold Coast. During the past four years the Wesleyan mission there has received 11,000 new members, and about 200,000 persons attend Christian worship every Sunday. For these negroes our Society has already published the New Testament and the Book of Genesis in *Fanti*. The missionaries feel so strongly the need for the complete Bible that they have formed a translation committee, consisting of two Englishmen and twelve Fanti Christians, to carry out this project—which our Society is encouraging and assisting. Mr. Griffin believes that if the great opportunity now open be well used, the whole country may become Christian within the next twenty years.

### Nyasaland.

Speaking at Oxford a few months ago the Bishop of Nyasaland said that the Bible Society had just printed for the U.M.C.A. 5,000 copies of the *Nyanja* Bible in one volume: the copies had arrived and were selling fast. The Society was exceedingly generous—in fact its generosity was unlimited. He commended the Society to anybody and everybody connected with mission work in any way, because it provided the missions with that without which their work could not be carried on.



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### A Letter from Likoma.

The Bishop of Nyasaland has also forwarded an interesting letter, addressed to the Bible Society from Likoma, Lake Nyasa, and composed by fourteen Christians belonging to the U.M.C.A. Mission there. These men, known as the Wakulu of the church, form a sort of council of Likoma Christians, who administer the alms for the sick and poor and act as churchwardens and sidesmen in the cathedral at Likoma. The letter is written by one of the two Wakulu able to write. The Bishop supplies the following rough translation :

“Beloved—Salaam. We are thankful very much at seeing the new Bible [‘the Bible of now’] which you have made for us in England. All the Christians of Likoma rejoice at seeing the Bible, the Chinyanja one, the whole of it. On March 19th our Bishop called up all to show us the Bible itself, for it is good very much, for because of this we are with joy. For since of old we have not had [i.e. we have not ever had before] a book like this. Because in the beginning we had the Bible [only] bits of it, but indeed now we have the Bible made together in one. And we all rejoice greatly. All Salaams! We the Wakulu of the church.” [Here follow the fourteen names.]

### Kikuyu.

Amid the controversy which has recently centred round the name “Kikuyu” many are apt to forget that the Kikuyu themselves are a tribe of savages in the neighbourhood of Nairobi, the capital of the British East Africa Protectorate. In their language St. Mark and St. John have been published, the latter by our own Society, and the former in conjunction with the N.B.S.S. A version of the Epistle to the Philippians has also been printed by the Africa

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Inland Mission. Our Society has arranged for a committee, which includes representatives of all the Protestant Churches concerned, to prepare a version of the New Testament. The village of Kikuyu, which is almost on the Equator, stands about seven thousand feet above sea-level, amid beautiful scenery, and the snowy summit of Mount Kenia, which is higher than Mont Blanc, rises in the distance against the sky. But the Kikuyu folk have hitherto hardly been touched by civilization. In their villages revolting customs prevail. For instance, they expose not only their dead but their dying, to be devoured by hyænas in the forests. We do well to realize that the Conference at Kikuyu had such a background.

### Uganda.

Preaching in Westminster Abbey at the beginning of this year, the Bishop of Uganda could report that in his diocese there are now 90,000 baptized members of the Anglican Church, of whom over 23,000 are communicants—including the four kings of Buganda, Bunyoro, Toro, and Ankole. The adult baptisms in 1912 exceeded 6,000. In the kingdom of Uganda, out of twenty country chiefs nineteen are Christians. "The Word of God is the inspiration of the Church in Uganda. It is for them not one Book among many; it is to many thousands their only literature. Every candidate for baptism, unless too old or too blind to see, must first learn to read the Bible for himself. Every baptized member of the Church must possess his own New Testament. Directly or indirectly, that 'incorruptible seed,' which is the Word of God, has transformed the

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conditions of life in Uganda. It has abolished slavery; it has emancipated women; it has swept away the terror which hangs like a dark cloud over African paganism and enlightened the gloom of heathenism with the glory of a great hope. . . . Almost literally in Uganda within the last thirty years all things have become new."

We may add that all the editions of the Scriptures used by the C.M.S. Uganda Mission are supplied by our Society. During last year the following editions were sent out direct from the London Bible House: 1,000 Bibles and 10,000 Testaments in *Nyoro*; 2,000 Bibles and 5,000 Testaments in *Ganda*; 12,000 Gospels in *Luo*; and 200 copies of St. Mark in *Teso*.

### An African Epistle of Gratitude.

In 1913 our Society published the New Testament in *Nyasa Nyika*—the language of a tribe of about 10,000 negroes, known as the Banyiha, dwelling north-west of Lake Nyasa on the borders of German East Africa. The version was due to the Rev. Traugott Bachmann, of the Moravian Mission, which has evangelized the tribesmen in question. Mr. Bachmann has forwarded from Mbozi an autograph vernacular letter of gratitude, written and signed by five elders of the mission church at that place. Before they received the printed Testaments, his converts had been compelled to transcribe manuscript copies of different books for their own use. This task was peculiarly tedious and toilsome, since they had only learned to read and write since attaining manhood. We append a literal translation of this touching epistle.

## IN HEATHEN LANDS

“MBOZI, *December 27, 1913.*

“DEAR FATHERS, AND SCRIBES OF THE STORIES OF GOD,  
IN THE LAND OF THE ENGLISH,

“We thank you much for the Testament, the Book of the story of salvation. We find therein treasures, which surpass all treasures. We mean the word concerning Jesus, the Redeemer. With one voice we all say, ‘Take our thanks.’ Ye have done a work which has been wrought through the grace of Jesus. Folk who live without Jesus render no such service as this. They say: ‘Wherefore should we help those whom we know not? If we are willing and able, we help our parents and kinsfolk, but we do not help strangers.’ . . .

“But ye, Fathers, have acted otherwise, and have not disdained to serve us—for which we say thanks to you. Ye have served us although ye knew us not—neither our manners and customs, nor our name, nor our speech, nor our appearance. What then is the reason, ye Fathers, that ye have so acted? What love has made us thus known to you? We think that it is the love of Him Who dwells in secret but beholds us all, Who lives also in the hearts of men, and manifests Himself there. Jesus Christ, Who has come from heaven and died for us sinners, through Whom we have become made known, Who also lets us find refuge in His name—He has made us known to you. In this Jesus Christ, Who despises no man, are ye great scholars, and thereby are ye a torch of the strength of the Holy Spirit, and through Him we know one another. During the short days of pain it will be no otherwise. Now through Him and through mutual service we become known to one another. In heaven, beside Him who died for us, it will be otherwise.

“So we say also, it is on this account that ye thought of us in your prayer, so that the Word may ever lay hold upon us more and more when we read the New Testament. May Jesus grant us clear eyes. We think that just as you have helped us with the Testament, you will also help us with your prayers. We beseech you, do not forget us. May God give us wisdom of understanding and strength to carry out the work of our Lord Jesus Christ, and before all things may He give us all strength to live in this land of strangers. Just as the Holy Spirit and the love of Jesus have constrained you



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to serve us, so they constrain us also to serve one another. . . . We also will think of you in prayer, that God may give you greater strength to go on in His service in order that His Word may reach forth to the ends of the earth. We rejoice from our hearts in the Testament and the many stories which it contains. Through them we receive a clearer knowledge of salvation.

“And now, ye Fathers, might we say something about the working of the Word of God? In this place in which we dwell some have received God’s Word. They listen to the stories of redemption; some are laid hold of thereby, and the love of Jesus has overcome them. We have told them that the kingdom of God is come near to them and that Jesus has loved the world and has died for it. We mean by the world, us sinners. Certain who have obtained faith by our word are also going forth to teach others. They speak nothing except the stories of Jesus. We are comforted, that the Owner of the work, who never slumbers, will work in the hearts of men, as He has worked in our hearts—for we have not become faithful in our own strength. He has stretched forth His hand and has drawn us out of the darkness. So will He also deal with others, yet must we abide in Him. Although His work and the work of this world live in constant strife with one another, so will He yet not desert the world. And even though men bring themselves so much to resist Him, they will not overcome Him, but He will overcome them with His gentleness. At length they will receive His Word.

“We, the elders of the Church in Mbozi, greet you in the name of Jesus the Lord. May He bless you with grace, and peace, may He not withdraw His power from you for ever.”

### Baptists in South India.

The Bible Society is privileged to help Christian missionaries who belong to many schools, theological and ecclesiastical. Here is an example which illustrates this catholic co-operation. The field of the English Strict Baptist Mission, founded in 1861, lies among Tamil-speaking folk in South



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India. The monthly organ of the mission for December, 1913, contained the following paragraph: "In accordance with our custom, we made a special collection for the Bible Society, to which we are indebted for copies of the Word of God, well printed and supplied below cost at rates which the Tamil Christians are able to pay. Our Christians recognize their obligation in this matter, and gladly contribute to the collection." In the latest annual report of this mission we read:

"There are before us now three countries with a population of nearly a million and an area of 2,500 square miles, where not even a Testament is sold but through our agency. To help us meet this great demand, we have secured the services of another colporteur, himself a living proof of the usefulness of this branch of mission work. . . . Both of these men are converts from Hinduism, have the grace and fire of God in their hearts—men whom we may rely upon to extend the helping hand to any seeker after truth, however beset he may be by enemies. Their Bibles, Testaments, portions, and other books lie in hundreds of mud-huts, are shedding their light in many a dark, gloomy home, and, we trust, are leading some heavy-burdened souls . . . to the bright and glorious reality of the living Saviour."

### George Borrow's Manchu Version.

From the remote west of the Chinese territory in the heart of Central Asia—between Mongolia and Tibet—the Rev. G. W. Hunter, of the C.I.M., wrote in August 1913 that while on a journey to the northern boundary of Sinkiang he had sold all the Chinese copies of the Scriptures he had with him, and had also sold Gospels in Mongolian, Manchu, Turkish, Tibetan, and Russian. "I have indeed to thank the British and Foreign Bible Society for their great help. No one here among the many mixed

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racers need apply in vain for a copy of some book of the Scriptures in his own language. I have sold quite a number of the Manchu Gospels that were printed for me. They seem to be quite appreciated here, and at Ili among the Sipo, Solon, and other Manchu tribes."

It is interesting to remember that these Manchu Gospels were recently reproduced *verbatim* from the Manchu Testament which was first printed in 1835 at St. Petersburg, where George Borrow not only revised and edited the version but personally supervised the printing on behalf of our Society.

"What should we do without the Bible Society?"

From Siningfu, the frontier town on the Chinese border of Tibet, the Rev. H. French Ridley of the C.I.M. writes as follows: "In the first half of last year I was able to take ten short journeys and had good sales of books at all places. At the great butter festival at Kumbum and the large fair at Weiyuenpu among the aborigines, we had a warm welcome and disposed of many books. In the fifth moon I visited for the first time a fair at a place called Manimo ('mill prayer-wheels'), so named because there are five prayer-wheels worked by water. . . . During October and November, 1913, Mr. Learner visited the granaries in Siningfu almost every day, and sold a large number of Gospels to the farmers bringing in their grain as taxes. We have also sold a goodly number of Arabic Gospels this year. What should we do without the Bible Society?"

The Rev. J. Omelvena, of the Irish Presbyterian Mission in Manchuria, writes from Sinminfu:

## IN HEATHEN LANDS

“Simple decency urges me to write a line or two to express my thanks for the liberal help your Society has given in our work. That help is so constant and so unassuming that I am accustomed to reckon it as a regular part of my district work, and in fact I never differentiate between the British and Foreign Bible Society and our Irish Presbyterian Mission. We are all one.”

### For French and German Missions.

In the fullest sense of the word, the Bible Society is international as well as inter-denominational. The foreign missionaries of other nations draw on its resources on the same terms as are granted to men of our own race and speech. In South Africa the agents of the *Société des Missions Évangéliques de Paris* have been signally successful in evangelizing the Basutos. Since 1881 our Society has published 64,000 copies of the complete *Suto* Bible, mainly for the use of the French missionaries to whom this version is due. We supply the same Paris mission with editions of the Bible in *Tahiti* and *Maré* for the Society Islands and Loyalty Islands, and in *Malagasy* for Madagascar; with the New Testament and parts of the Old in *Galwa* and with Gospels in *Pahouin* and *Ongom*, for use in French Congo; with Gospels in *Houailou* and *Ponérihouen* for New Caledonia; and with Gospels in *Jolof* and *Mandingo* for Senegal. The New Testament in *Gu* and in *Kabyle* is also supplied to the French Wesleyan Missions in Dahomey and Algeria. Two Gospels in *Eastern Laotian* have been printed for the use of French Protestant missionaries in French Indo-China.

German Protestant missionaries, who are much

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more numerous, receive similar help on a wider scale. We have already referred to the New Testament in *Shambala* and the Gospels in *Ruanda* recently issued expressly for the German Evangelical Mission in German East Africa. Only last year a fresh edition was printed of the New Testament in *Ewe*, at the request of the North German Mission in Togoland; and a fresh edition of the New Testament in *Herero*, at the request of the *Rheinische Mission* in Damara-land. German Protestant missions have more than 400 agents at work in India, who obtain from our Society practically all the copies of the Scriptures which they need, in very many different versions.

### For Missions of the Russian Church.

It is not commonly known in England that the Russian Church carries on missionary work among the Moslem and pagan tribes, of Tatar and Mongol stock, that are still found in various provinces of the Russian Empire. For many years the Bible Society has co-operated in these labours of the Orthodox Missionary Society. Versions in a variety of languages are needed for circulation among such tribes. In some cases the translations have been printed and published by the Orthodox Missionary Society, and the Bible Society has purchased copies for circulation by its colporteurs. In several languages, however, the Bible Society has either published versions itself for the Orthodox Missionary Society, or assisted that Society in so doing. Among the publications for which our Society has thus been responsible we may mention the New Testament and Psalter in *Chuvash*, for the agricultural tribe of that name dwelling in the valley of the



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Volga; and the New Testament in *Kirghiz*, for more than two million Tatars in Russian Central Asia. The Bible Society has also published the four Gospels in *Mordoff*, in *Cheremiss*, in *Bashkir*, and in *Votiak*—all for tribes in Eastern Russia—and in *Yakut* for a tribe in North-eastern Siberia; and St. Matthew's Gospel in *Buriat* for a tribe in Eastern Siberia.

Early in 1913 one of our Russian colporteurs travelled from Irkutsk by sledge to the river Lena, proceeding due north for about 120 miles, with the object of reaching the Buriats for whom our Society, in conjunction with the Orthodox Missionary Society, has published this Gospel in Buriat. He also visited the eastern shores of Lake Baikal. While on this tour he wrote: "In the village of Khogotski I received a warm welcome from the missionary priest there, a Buriat Mongol, who had been baptized and received into the Orthodox Church when quite a young man. He told me that he had actually taken part in translating the Gospel which I was endeavouring to sell."

\* \* \* \* \*

Preaching in his University Church last December, the Bishop of Oxford declared that "there is no practical institution among men which accomplishes its object more efficiently than the Bible Society; and there is not one of our missionary societies, not one of the societies which seek to make known the meaning of the Christian religion, which could possibly dispense with the Bible Society."



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### AT HUMBLE DOORS

*“Un de ces marchands ambulants qui vendent par les campagnes, de porte en porte, de petits objets à bon marché.”—GUY DE MAUPASSANT: Le Colporteur.*

IN course of time every great institution learns by experience how to evolve the machinery best adapted for its special mission. The Bible Society has created one characteristic type of agent for the purpose of taking the Scriptures to humble folk all over the world. A colporteur is really a Christian pedlar, who carries in his pack cheap copies of God's Book in the speech of the common people. And the colporteur's business is to travel from town to town and from village to village, calling at the wayside dwellings that lie between, seeking men out wherever they make their homes, and offering his books from door to door. These wandering Bible-sellers generally work in their native land. They can move among their own countrymen with the franchise which belongs to a son of the soil. And they succeed best among those immense populations which are not congested in cities, but scattered across the wide spaces of the world.

The Bible Society maintains its colporteurs in about thirty different states and kingdoms. They

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are selected, engaged, trained, organized, and superintended with the utmost care—often in heathen countries by missionaries who supervise their service. For the cardinal fact about a colporteur is this: he is not merely a hawker but an evangelist, who has learned to know and to love the Book he carries. Our staff of colporteurs is recruited from many Christian communions. Lutherans are employed in Germany, Waldensians in Italy, members of the Russian Orthodox Church in the dominions of the Tsar, members of the Reformed Church in France. But it is no part of their duty in a Christian country to make proselytes or to detach adherents from any Church; and they all receive explicit directions that they shall, as far as possible, avoid controversy. Not many months ago the Bishop of Stepney made this telling comparison: "A vision of the Bible Society's colporteurs rises in my mind when I hear the words, 'He shall not strive nor cry, neither shall any man hear his voice in the street.' I often think of those humble brethren of St. Francis who in their best days made the most extraordinary impression on England, and I venture to think that there is something of those simple, humorous, kindly, courageous, gentle, forgiving people in the simple colporteurs who go from place to place offering the Word of God."

We have already recorded the wonderful growth last year of the Society's issues. Side by side with this, it is most encouraging to report a corresponding advance in the number of books sold by colportage. During 1913 the Society employed about 1,230 of its wayfaring Biblemen, who were at work continuously throughout the twelvemonth, and who sold more

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than four and a quarter million copies of the Scriptures—an increase of half a million on the record total of the previous year. Few of the colporteurs' customers would have obtained God's Book unless it had been thus taken to their doors and put into their hands.

Colportage is intensive circulation; yet from another point of view, it is also extensive. These humble, faithful Bible-sellers are carrying the Scriptures to remote corners of the earth, otherwise unvisited and inaccessible—the dense forests of the Orinoco, the upper waters of the Nile, the homesteads of settlers in New South Wales, the barracks of Russian soldiers at Vladivostock. If we could follow their footsteps along the world's highways and byways we should enter cottages and châteaux, camps and bungalows, log-huts in the backwoods, the forecastles of ships in harbour, and the tents of nomads on the steppes. The colporteurs find their best opportunities among the great Asiatic races, and in those European countries which are still unblessed with the Reformed Faith. More than half their number are selling vernacular Gospels among brown men and yellow men on the densely peopled river-plains of India and China.

### *Perils of Service.*

In the course of his duty the colporteur must encounter not a few hardships and dangers. It is no trifling matter to brave the blizzards of a Siberian winter, to face the torrid heats of Brazilian swamps and forests. In recent months our Bible messengers have been hindered by anarchy in Persia, by fighting and freebooters in Mongolia, by martial



*Photo by*

*The Immigration Branch, N.S.W. Government Office*

WASHING GOLD ON THE TURON RIVER, WHERE GOLD WAS FIRST DISCOVERED  
IN NEW SOUTH WALES.





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law in South Africa, by revolutions in South America. In many countries bigotry and superstition still have power to persecute those who carry lamps into their darkness, and our colporteurs suffer bodily ill-treatment. Last year, one man was severely beaten by the priest of a village among the Andes. Another was kicked and pelted by Jews in Palestine. Another was robbed of every farthing he possessed by a highwayman in Peru. In China a colporteur was kidnapped by brigands near Canton. Another was assaulted at Suez by fanatical Moslem pilgrims on their way to Mecca. In Moravia a colporteur was locked up in three different Austrian jails. During the fratricidal warfare between the Balkan races several of our Bible-sellers were arrested as spies, while others were called to serve with the colours; a Greek colporteur was arrested in Lemnos; and a Bulgarian colporteur was captured at Koritza, chained and imprisoned by Greek soldiers, and deported to Crete.

In most countries where the Church of Rome is powerful, the clergy remain as a rule hostile to the Bible in the vulgar tongue. We rejoice, however, that the reports of our colporteurs show more frequently than before that Roman priests have met them in a friendly spirit. A noteworthy article signed by Dr. F. Stummer, of Würzburg, appeared recently in the *Kölnische Volkszeitung*—the most influential Ultramontane newspaper in Germany, and probably in the world. We need only quote one sentence, which sums up Dr. Stummer's position: "If we consider for a moment the importance of the Bible Society's work, we must willingly admit that the circulation of God's Word carries with it

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much blessing, and that many modern men are pointed by the means of the Bible to God, just as the Scriptures once served St. Augustine." The article concludes by appealing for a cheap Roman Catholic edition of the German Bible, which could compete with the editions issued by our Society.

The colporteur's worst enemies are ignorance, indifference, secularity, and unbelief. In Brazil, for instance, Colporteur Cyrillo has been visiting some of the most out-of-the-way places in the province of Bahia—as large as Sweden—where the population is very scattered. One man exclaimed: "Do you expect me to buy an immoral book?" Other common replies which met Cyrillo were these: "The Bible? No, indeed; the only thing I want is money." "No, I want some book about spiritualism." "It is much better not to read the Bible, for if you read it, you will find out what your duty is; then you will become a greater sinner, and your sin will be unpardonable." "O, this is the hated book!" "If you had only brought us romances, we would buy." "If you would only sell immoral books, we would buy." "Even if your book were given away, we would not have it." "If we were to buy it, we should buy it to burn it."

On the other hand a Chinese colporteur in Shantung writes: "When I come to villages where I have often been before, the children meet me with the cry, 'The man with the heavenly books is here,' and soon the whole village is crowding round me." A Korean Bible-seller reports that in one town a scholar who had bought copies of the Scriptures called him "the angel colporteur."

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### Successful Bible-selling.

The true success of a Bible-seller cannot be measured merely by the number of copies of the Scriptures which he manages to dispose of. The qualities which he needs for his difficult and responsible task are not just those of a clever hawker. Moreover, he may be working under conditions which make large sales impossible. For example, he may be driving a Bible-wagon in the Australian bush, or travelling by sleigh over the snow to isolated Russian hamlets. He may be pioneering among uncivilized populations, where hardly any one can read; or again, he may be confronted by Moslem bigotry and bitterness in Persia or in the Sudan.

Nevertheless, we may well congratulate a colporteur and rejoice with him, when circumstances prove favourable and he is able by God's help and through his own energy and perseverance to find many purchasers of the Book that is above every book. In the paragraphs which follow we give some examples of colporteurs who last year obtained conspicuous success in the number of volumes which they were able to circulate.

### In Malaya.

In Malaya the Scriptures are distributed from the great seaport of Singapore, which has been described as the gateway of the Far East. From this British possession our colporteurs visit from time to time the Straits Settlements, the Malay Peninsula, Borneo, Sumatra, Java, and the lesser Dutch Indies. Among the colporteurs who make their headquarters at Singapore, one of the most successful is Khoo Chiang

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Bee, a Chinese Christian who has proved himself a splendid worker. He is ready to go anywhere and to face any hardships, if thereby he may spread the good news of Jesus Christ among Moslems and Chinese who are as yet unreached and untouched by any missionary. During last year this colporteur made two tours in different parts of Johore, the State at the southern extremity of the Malay Peninsula; he also took three long journeys in Sumatra, and sold altogether 12,800 copies of the Scriptures. Travelling in Sumatra is easy to write or read about; but it demands no small amount of endurance and courage. This rich tropical island, which measures more than a thousand miles in length, is counted among the Dutch East Indian possessions. Its interior is clothed with dense forests, and rises into lofty mountain-ranges which include active volcanoes. The population may number four millions of people, who are generally reckoned as Moslems or pagans. The Bible Society would be glad to find more men of Chiang Bee's stamp, willing to give up every personal comfort, to leave their wives and children for months at a time, and to set out, often alone, to carry the Gospel to hostile Moslems in the islands of Malaya.

### In Russia.

Colporteur E. Maslennikoff is one of our staff of Russian Bible-sellers. A devout member of the Orthodox Church, he has done twenty-two years' loyal work for the Society in his native country. During 1913 his service was curtailed by a holiday which he took to visit London and New York; but in spite of this absence he sold 7,534 copies of the



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Scriptures. For most of the year he goes among the mills and factories which are so numerous in and about St. Petersburg. The summer months he generally spends in the northern provinces, following the great river Dwina down to the White Sea. From Archangel he takes steamer again and visits the famous Solovetski monastery, where he always receives a friendly welcome from the Russian monks, and also calls at various ports along the coast of the White Sea.

"The work in the factories," he reports, "is getting more and more difficult. A great change has come over the spirit of the workmen in the course of the last ten years. Formerly every workshop had a holy picture (*ikon*) on its walls, and in the larger works there was generally a whole *ikonostas*. Lamps burned before these pictures, and the workmen, in accordance with their orthodox Russian custom, would meet here at the beginning and the end of their day's work, and chant the morning and evening prayers. On pay-day their first act would be to put a coin or two in the collection-box for the upkeep of the pictures and for lamp-oil. Of all this there is now nothing; the holy pictures are covered with dust, and instead of prayers one hears ribald songs and bad language. The people have become demoralized by revolutionary propaganda, by immoral literature, and by strong drink."

But this is only one aspect of the matter. There is still much reward for earnest service. Maslennikoff visited forty factories in the course of the last season; in one, employing a thousand hands, he might sell only a score of volumes; in another, with fifty hands, he would sell a copy to almost every person; and in one of the larger factories he actually sold books worth 300 *roubles* (over £30).

### In the Philippines.

The Philippine Archipelago contains more than



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3,000 islands and islets, which have a population numbering altogether over eight millions. The Filipinos derive mainly from a Malay ancestry, but they speak many different languages and dialects. Marcelino Espiritu, our senior colporteur in the Philippines, sold last year quite 4,000 copies of the Scriptures. He visited the island of Mindanao—which is larger than Portugal and contains 500,000 people—as well as the Moro country and the railway construction camps in Tayabas. The following is translated from his letters:

“Later in the year I went among the camps of men engaged in building the railway in Tayabas province, and sold many copies of the Scriptures in Cebuan, Pampanga, Ilocano, Bicol, and Tagalog. In Polangui I entered a large house of one of the principal families of that town to show them my stock of Bibles, and if possible sell them some. The neighbours gathered to look at the strange and mysterious books, which had never been seen before by any of them. They asked me various questions about the Bible, etc. Then, at the request of some of them who knelt with me, I asked God to look in mercy upon us all, and to open our minds to His truth: I prayed in Spanish, as I did not know their Bicol dialect.”

Last year our Society published for the first time the complete Bible in Bicol.

### In Rosario.

Situated on the right bank of the Paraná river, Rosario with its population of 220,000 has now risen to become the second commercial city in the Argentine. Here our senior colporteur, Antonio Selle, who has rendered the Society twenty-two years' valuable service, has the privilege of visiting the railway stations, and also of entering the trains and offering his books to the passengers. Rosario

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is an important railway junction, through which great numbers of people are constantly passing into various parts of the country. Colporteur Selle almost lives at the railway station, where he is able to place the New Testament in the hands of many hundreds of persons bound for isolated places far away in the interior of the republic. During the past year he sold 7,751 books.

### In Peking.

In the ancient capital of China our Society maintains a Bible-seller who has achieved remarkable success for several years past. Colporteur Yao Chen-yuan is endowed with pleasant manners and unusual tact. He spends most of his time at the Peking railway station, where he is quite a favourite with the officials, who give him perfect freedom to carry on his work. He enters every passenger train that leaves the station, threading his way in and out among the crowded third-class cars, as well as visiting the first and second class compartments, right up to the time when the train starts. Thus, he offers his books to people just when they want something to occupy them on the long journey which they are beginning. Many a Chinese traveller reads the Gospel for the first time as he is carried away by train from the capital. Some day, a great harvest will be gathered as the result of this steady, patient seed-sowing at the Peking railway station. In the summer of 1913 Colporteur Yao also visited several Chinese military camps, in which he had Christian friends. He was well received by some of the Chinese officers, one of whom commended his books to the soldiers and urged them to buy

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copies. During 1913, Yao sold altogether nearly 21,000 copies of the Scriptures.

### Some Snap-shots.

The reports of our Bible-sellers contain many picturesque touches and curious incidents and vivid details.

At Valencia, two Spanish ladies who were about to buy tickets for a bull-fight agreed to purchase Bibles from a colporteur instead.

In a Siberian village, a peasant, who could not read, knocked up our colporteur at two o'clock one morning, in order to make sure of a New Testament for his boy, who was attending the village school.

A Greek colporteur visited every house in Athens last year. A second, stationed at Corinth, sold 1,230 books. A third did excellent service at Salonika—another city to which St. Paul addressed two epistles—having entered it with the Greek troops early in 1913.

On the outskirts of a Bulgarian village, Colporteur Letshoff came upon a gipsy camp, and soon the men, women, and children had gathered round to hear him read the Gospel. Evening drew on to midnight, when they constrained him to sleep in the camp and continue his words next day. In the morning, those who could read eagerly bought up all the Testaments and Psalters the colporteur had with him. The village inn-keeper asked in astonishment: "Surely you did not sell your books to those gipsies?" But when he heard the story, he confessed, "Of a truth our Lord has justly said, *Many that are first shall be last, and the last first.*"

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A rich Chinaman who had come to Moulmein seemed thunderstruck when a Burmese colporteur told him the price of our Chinese editions. "How can you sell books printed in China at so small a price in this distant land, unless you are a thief and have stolen them?"

### On Chinese River Steamers.

From Shanghai, our sub-agent, Mr. Copp, writes :

"The steamers that leave Shanghai every day are legion. I sometimes manage to visit five, but more often only three in a day, and even on those I am not able to get round among all their passengers. These steamers are very often crowded to excess in the steerage. The majority of passengers refuse the Scriptures, but there are so many of them that my sales mount up by the end of the day.

"The different articles taken on board by pedlars a little before the steamers start baffle description—cigarettes, matches, candles, cakes and biscuits, cooked chicken, fruits, toys, clocks, knives, chopsticks, spoons, frying-pans, mirrors, bean-curd cakes, and a great variety of novels and newspapers. The passengers get so pestered by these pedlars, that when the colporteur comes to sell the Scriptures he is often looked upon as another pest.

"But many are the opportunities of speaking about the Book and the Gospel it contains. Numbers listen attentively—as though they were hearing the message for the first time in their lives. 'Sit down and talk,' said a man on a Yangtze steamer one night. 'I am a Confucianist; I have no sin. Confucius is good, Jesus is good, and the Lord of Heaven is good.' By the Lord of Heaven, he meant the Chinese name for God which is adopted by Roman Catholic missionaries.

"Discouragements and encouragements follow each other like waves of the sea. We may offer the Gospels to ten, twenty, or thirty persons and get brushed aside. Then we come upon one who listens quietly, and at once buys some portion of Scripture."



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### A Japanese Chief of Police.

At one town in Japan our sub-agent, Mr. A. Lawrence, visited the chief of the police, who was interested to hear something of the world-wide operations of the Bible Society. Although he knew very little about the Bible, he had discovered that it was a book able to influence and transform men's lives. After a moment's thought he turned to an official who was seated beside him, and asked: "How many police have we in the force here?" "Forty-seven," was the reply. Then he said, "I will pay for forty-seven Testaments, and you can send them at your convenience." Thus, every policeman in the town received a presentation copy of the New Testament. Yet this chief of police was not a Christian.

### On the Rand.

In South Africa the Scriptures in many versions are circulated at the diamond mines near Kimberley and at the gold mines near Johannesburg. More than a quarter of a million labourers, including recruits from nearly every tribe in South and Central Africa, are employed along the eighty miles of the Witwatersrand reef. During last year each of the hundred compounds along the reef was visited at least once a month by our Society's colporteurs. The Africans are very ready to buy Bibles, not only for themselves but to send as presents to friends in their far-away kraals.

Mr. Irving, our senior colporteur, describes how one afternoon he had been unusually busy, and had sold the Scriptures in "at least thirteen different languages, among them being Gujarati, Swahili, Hebrew, Yiddish, and several South African tongues." Before Mr. Irving closed his wagon



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for the night a big Bechuana came up excitedly and exclaimed, "Don't you know me? I was in prison, and you spoke to me. God answered our prayer, and had mercy on me, and saved me. If the boy whom I had stabbed when I was drunk had died, I was going to Pretoria, and I should have been hanged. Jesus opened my eyes and made me happy." After his release from prison this Bechuana had gone to his own people, and told them of the great things which had come to him. He also reminded Mr. Irving of words spoken at a service conducted fourteen years before in one of the Rand compounds. Then taking a well-worn Chuana Testament from his pocket, he testified to the black crowd of Africans concerning the help and safety that he found in its constant companionship.

### "Pioneers! O Pioneers!"

The native Christian colporteur can make his way where no other agent of the Gospel penetrates, and thus in heathen lands he becomes a real pioneer of the missionary. In Japan, for example, five-sixths of the people live scattered in country districts, hitherto for the most part untouched by Christian teaching; it is in such country districts that our Japanese colporteurs spend most of their time.

In India great areas are not only still unoccupied by missionaries, but have no Christians living within them at all. According to the census of 1911, in Bengal alone 13,500,000 people are dwelling in districts where they are perforce without the opportunity of seeing Christianity lived before them, and consequently of estimating its daily power in the home, the field, and the village. Until the Church has power to cope with these wide areas and vast populations it appears more than ever urgent that the Bible Society should place the Scriptures within reach of all who can read.

In India the colporteur wanders from town to

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town, from village to village, from house to house, meeting here with friendliness and there with hostility, pursuing his vocation by day, resting by night at a wayside inn or under the roof of a Christian family, or with a Hindu acquaintance. You may see him at a railway-station offering his wares to travellers by the iron road; or trudging along a country track; or moving among the crowd of pilgrims that gather from far and near at festival seasons to lay their offerings at the shrine of some Indian deity; and always he carries the same burden, in satchel or kerchief—a parcel of Testaments and Gospels in the various vernaculars that are spoken in that region.

A Tamil colporteur encountered a crowd of pilgrims in South India who had come to bathe in the sacred river because—so they said—according to their *Puranas* those who bathed on that auspicious day would wash away their sins. The colporteur read them suitable passages from the Bible and explained that the forgiveness of sin could come from faith alone—and not through ceremonial bathing.

### Explorers and Pathfinders.

In China last year the Society maintained 400 colporteurs continuously at work, and they sold more than two million copies of the Scriptures—ninety-two per cent. of our whole circulation in China. These colporteurs are, for the most part, definitely related to the missions and churches of the districts in which they work. They are Christians selected and recommended for their special service by the foreign missionary or the native pastor, and they labour as part of the local mission force. The





*Photo by*

*The China Inland Mission*

AN EAGER RIVERSIDE CROWD BUYING CHINESE GOSPELS FROM A C.I.M. MISSION-BOAT.  
THE MAN IN THE FOREGROUND IS PUTTING HIS COIN INTO THE BOAT-BALE.

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specific duty assigned to them is to itinerate far and wide. No other Christian workers spend so much time on the road; no others do more, either by speech or by the printed page, to make known the Gospel message to the unevangelized heathen. They are the explorers and pathfinders of the Church.

Here is a testimony from the Rev. W. Eddon, of the United Methodist Mission, Wuting: "At a small market town in Northern Shantung the people were violently opposed to Christianity. Again and again, we had sought an opening, but in vain. At last a colporteur named Hsu visited the market-place with his bundle of books and, after a while, sold copies of St. Mark's Gospel to eight men. Those men the same evening sought out the colporteur at the inn where he was staying, and begged him to explain some statements in the books. Three evenings he stayed with them, explaining the points raised, and then took his departure. Left without teacher or helper, the men tramped a long day's journey to the nearest missionary to ask that he would send some one to teach them, and help them to understand the book which seemed to contain such good doctrine. Their journey was in vain, however, as the missionary was then too short-handed to grant their request. For two years these men waited for a teacher—in the interval reading the Gospel and trying to understand it—and when at last a teacher was sent, he found thirteen men already professing faith in Christ and anxious to be baptized and make public confession. The thirteen have increased to thirty baptized Christians, who now worship in a large church built by themselves in gratitude to their Saviour."

Dr. A. Fletcher Jones of Yungpingfu writes: "The



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seed-sowing by Colporteur Chen led to a number of men accepting Christ as their Saviour and founding a church far beyond the Great Wall, at Kankou. They asked for a preacher, and insisted on their preacher being the man who had taken the words of life into their district. Thus one more church has been added to the many in China that owe their origin to the British and Foreign Bible Society."

### A Korean Colporteur's Parable.

In Korea our sub-agent Mr. Thomas Hobbs has done excellent service by his careful training of the Korean colporteurs. Their increased efficiency is strikingly reflected in the fact that they sold last year 311,000 copies of the Scriptures—more than double the total for the previous year. Mr. Hobbs translates the following artless but graphic narrative from the journal of one of these wayfaring men. To-day the village in question contains a church and a number of Christians—the result of this visit.

"I was travelling in North Kando during the summer for the purpose of selling books. One day I walked many miles but did not meet one single person. Since I had not sold one single volume I could not overcome my sorrowful heart. Towards evening I arrived at a large village, in the front of which was a broad plain. There was a man making a rice-field there, and as it was a nice clean place, and I was tired, I sat down and began to talk to him. While we were conversing, a dozen children between ten and twelve years of age came out from the village. I asked the children if they had a mind to listen to what I had to say. Some of them said they would, others said they would not. I told them to clean their noses, and wash their faces in some clean water, which was near. Some of them did as I told them, others refused to do so. Afterward I told the children with the unwashed faces to look at the difference

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in the appearance of the other children. They were ashamed, and had not a word to say. After a little more persuasion every one washed his face. I then held up a copy of the Gospel and began to talk to them. I told them that just as their faces had been dirty and had been made clean by washing, so their hearts were unclean because of sin ; but if they would believe in Jesus He would forgive their sins, and make their hearts clean, and that the books I had to sell would teach them the way. Every one, including the man who was making the rice-field, bought a copy of the Gospel.

“At that time an old gentleman, wearing a *kwan* [a four-pointed hat worn by the gentry of Korea] and smoking a long pipe, came out from the village. Seeing the children with the books in their hands, he demanded in a loud voice what books they had got. The children were afraid of him, and said they had bought them from the visitor. He commanded them to return them instantly. This they commenced to do, but the man who was making the rice-field called out, ‘Father, do not be alarmed, this visitor is teaching the children well. It would be good for us if we had one of these good men living in our village.’ The old gentleman was the father of the man who was making the rice-field, and hearing these words from his son he allowed the children to keep their books. I looked up and saw that the sun was sinking behind the hills in the west, and I had no place to sleep. But the man who was making the rice-field said, ‘Do not have any anxiety, come to my house and stay the night.’ I did so, thanking God for the way He had helped me.”

### Faithful Service.

The Rev. F. G. Vesey, who was formerly the Society’s sub-agent in Korea and has a particularly thorough knowledge of colportage, writes :

“It is hard not to sing the praises of the faithful colporteurs. My men have tried to do well amid many difficulties. They have nursed dying causes into life, have comforted and strengthened weak believers who live behind the hills and amid the

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mountains. They live by the Word, on the Word, through the Word, and though the hearts of many of their hearers were like the rocky soil of the hills the seed has grown and brought forth fruit.

“As I inquire here and there how candidates for baptism arrived at the Cross, the answer is often most creditable to the Society’s colporteur. ‘He preached at my house,’ one will say, ‘and left a book and came back again and again, until I began to understand the truth.’ Sometimes a man sells fewer books but gets better results, because he is compelled to follow up his sales by personal work.”

### In South America.

Most of our circulation in South America is effected by colportage. Our colporteurs are hardy, honest-hearted men with a deep love for Christ. They have taken their lives in their hands as they have climbed the mighty frontiers of the Andes with the Bible in their wallets. In loneliness their faith and courage have been sustained by the unseen Saviour. God and they alone know over what flinty roads and rocky mountains, through what fever swamps and insect-haunted morasses, they had to travel with their books in order that the Gospel might find an entrance among the varied peoples of these republics. We see them ascending the Magdalena River in Colombia. In Ecuador they are at work on the line of the equator. In Peru they are found among the sugar-cane valleys of the coast and under the lofty snow peaks. In Northern Chile they tramp the dreary nitrate pampas and ascend the Andes into Bolivia.

**In the Amazon Valley.**

It is hard to bring home to our minds the enormous spaces and distances contained in Brazil. Few Englishmen realize that this republic includes more than half of South America, and that its area is nearly double that of India. Most of the Brazilian States are bigger than European kingdoms. The valley of the Amazon and its tributaries forms an immense region, mainly unknown and unoccupied, covered by rank tropical forests, and for several months of the year flooded by tropical rains so that much of it becomes impassable save in boats. Except at a few towns and trading stations along the rivers, the inhabitants are uncivilized Indians, scattered over vast territories, averaging less than one to a square mile. The only commercial product is rubber, collected from several kinds of trees and sent down the waterways to the sea.

Our new sub-agency for the valley of the Amazon, in charge of Mr. Sydney Smith, has been the means of a strong forward movement, and in 1913 our circulation reached 6,475 books—a result almost entirely attained by diligent colportage. This represents “much hard work, a great amount of travelling, and some amount of suffering as the result of fevers.” All our colporteurs suffered from illness. Mr. Smith himself had a bad attack of sickness. Besides other journeys he made his way up those great tributaries of the Amazon known as the Madeira and the Mamore, and penetrated to the India rubber-gatherers in the remote Beni region, below the northern boundary of Bolivia, where he found some of these Indians in a state of virtual slavery. During 1913 he travelled more



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than 6,000 miles, including at least 1,000 miles in an open canoe.

### In Uruguay.

Paysandu, renowned for ox-tongues, is the second city in Uruguay. It has a population of about 20,000, and is the centre of a rich pastoral and agricultural province of the same name. With its port on the river Uruguay it is well served with steamers from Buenos Ayres and Montevideo. Most of its buildings are in the old-fashioned Spanish style, yet the city has already some fine business houses and boulevards, and is well equipped with electric light, telephones, and other modern improvements.

Señor Iglesias was at Paysandu last autumn, mainly to visit the large factory of Mr. William McCall, who specially asked that our colporteurs should visit his employees. Iglesias wrote: "The work has been very fruitful. I am calling at every house, from the richest to the poorest. Many of the people are very poor, and others are very bigoted, but I have already met a number of friendly folk." Iglesias spent the whole of October in Paysandu and sold all the books he had brought with him.

### At Fairs and Festivals.

Shakespeare tells us concerning the pedlar Autolycus, that he haunted "fairs, wakes, and bear-baitings." And our colporteurs find it useful to take advantage of the crowds which still come together for business or piety or pleasure—or for all three combined—at modern fairs and festivals and pilgrimages in many different countries.

The world-famous fair which is held at Nijni Nov-





*Photo by Messrs. Miller & Degen*

*lent by Argentine Ry. Co.*

INDIANS OF PARAGUAY, FOR WHOM THE B.F.B.S. PUBLISHED LAST YEAR  
THE GUARANI NEW TESTAMENT.



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gorod for two months toward the end of each year, attracts motley throngs of traders from every part of Russia and Central Asia. Here Colporteur A. Yevleff managed the Society's kiosk at the great fair, where over 7,000 copies of the Scriptures were sold. In the pilgrim season this colporteur went to Arzamas on the Kazan railway, which is the gathering-point of the pilgrims who come from all parts of Great Russia to the Sarofsky monastery. In the crowd women predominated, poverty-stricken and suffering; among them Yevleff gave away many Gospels, finding it hopeless to effect sales.

In Belgium, which to-day has been turned into a battlefield for contending nations, Colporteur Caufriez was stationed last year at Paturages, near Mons. His sales rose to 3,530 books, owing to the fact that he had the help of three friends who went with him at their own charges to attend popular pilgrimages. These took place at Fosse and at Berré, near Namur, and at Loverval in Hainault. At the last town, two of these friends rose every morning at 4.30 a.m.—as Caufriez does himself—for nine days in succession, that they might take advantage of the splendid opportunities which a pilgrimage furnishes for circulating the Scriptures. The people gather in crowds and so are easy of access. Besides, the pilgrims are often ready soil to receive the seed of God's Word.

In Manchuria a special effort is always made to distribute the Scriptures when the Mongol temple fairs are held. An evangelist who works with our colporteur thus reports on one of these great festivals. "At Kulirh, in the seventh moon, 2,300 Buddhist lamas assembled for the fair. It is im-

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possible to state the number of persons who prostrated themselves, but between men and women, tottering old folks and infants in arms, there must have been several thousands. Taking advantage of this opportunity we preached daily, and sold about 1,500 Mongolian and Tibetan Gospels. On the last day of the fair, after the reading of the *Mani* Scriptures, some *Mani* seeds were scattered among the assembled multitudes: all sorts of miracles are said to be performed by a single grain of this seed—even the dead can be raised. In Mongolia a hard and difficult task lies before the Christian Church; but the Bible Society is scattering the seeds of eternal life."

### The Over Seas Dominions.

It is difficult to bring home to our minds the vast extent of the Over Seas Dominions. In Australia the distance as a crow flies from Sydney to Perth is greater than the distance from London to Cairo. We cordially congratulate our Australian friends and fellow-workers on manifest signs of deepening interest in the Bible Society and growing activity and devotion on its behalf. But it is especially encouraging to note that in every State colportage is being pressed forward with sustained and systematic zeal. Surely no Christian duty is more obvious or more urgent than to carry the Word of God to the homes of the lonely settlers who are scattered over the immense spaces of the Australian Commonwealth.

During 1913 the Canadian Bible Society employed upwards of 40 colporteurs more or less continuously throughout the year, and they sold 80,000 copies of the Scriptures. We seldom realize that Canada

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contains twice the area of the Roman Empire at its largest extent—if Gibbon's estimate is correct. In such enormous regions new-comers may only too easily become severed from all religious teaching.

Here is an illustration to show how the families of isolated settlers in Western Canada can grow up in pagan ignorance of Christianity. Mr. J. Burgon Bickersteth, who is an old Oxford "blue," has spent two years as a lay missionary under the Anglican Church in Alberta. During one of his expeditions on horseback through a region of bush and swollen creeks, he at last came out at a large clearing, where a sawmill stood overlooking a beautiful lake. The owner was a German, whose wife gave him a kindly welcome, and called her son.

"Rudolf appeared, breathless, and not too well pleased. He was a boy of nine, barefooted and roughly dressed, but sharp as a needle. 'He knows nothing,' his mother said; 'he's always asking questions, but I don't know how to answer them.'

"Rudolf and I talked about sawmills and lumber and carpentering for some time. But before going I produced from my pack a little picture of the Crucifixion, and asked the boy if he had heard of Christ.

"'Jesus Christ!' he answered, 'Jesus Christ! You bet your life I have. The men are always saying it; and I say it too.' I told him the story of the Crucifixion.

"'Say, what sort of lumber did they use for the cross?' he asked eagerly. 'Guess they had six-inch nails to drive through His hands and feet, didn't they?'

"'I expect so. Anyway I'll tell you what I want you to do. Make me a cross with pieces of old lumber by the time I come round again this time next month, then I'll tell you some more.'

"This thoroughly interested him. To make something! He could do that."\*

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\* See *The Land of Open Doors*, by J. Burgon Bickersteth, with Foreword by Earl Grey. Wells Gardner, Darton.



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### Shrewd Common-sense.

The rank and file of our colporteurs are pious, humble, faithful Christian workers, who plod on patiently and perseveringly in the daily round of their duty. As a rule, they do not possess outstanding abilities, nor have they generally received any elaborate education. And yet it is refreshing to discover how often these plain countrymen are endowed with genuine native sense and shrewdness, rising into keen spiritual perception, and often clothed in racy phrases that are seasoned with the saving grace of humour. Not a few of our Bible-sellers show rare tact and readiness in dealing with inquirers and in answering objectors. If their answers sound somewhat quaint, they prove none the less effective.

At Alcalá la Real, in Andalucia, a Spanish colporteur went into a tavern and asked the barman to buy a Bible. "I don't want that book; it is bad," was the reply. The colporteur pointed to a bottle of spirits and said, "My friend, you ought not to sell that spirit: it is bad." "How do you know, when you have not tasted it?" "Just so; and how can you tell whether the Bible is good or bad, seeing that you have not read it?" The man saw his mistake, apologized for his rudeness, and bought a Bible.

On the hills above Lake Como some Italian shepherds, who were leading their flocks up to the mountain pastures, met a colporteur. "We have no time to think of buying books," they exclaimed. He suggested how good it would be to have the Gospels with them to read there, in the silence of the hills. They would be kept from monotony by

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reading and thinking about the life of Our Lord. Then he read to them, "The Lord is my shepherd": whereupon they bought two Gospels and the Psalter.

To escape a downpour of rain near Modena, Colporteur Trabbia took shelter in a shed where two Italian carpenters were busy making a long ladder. Trabbia examined their work and remarked that he had a book which spoke of a ladder far taller than that. He opened a Bible and read the story of Jacob's vision at Bethel and of the ladder which reached up to heaven. The carpenters were charmed with the narrative, which was quite new to them, and after hearing other passages they gladly purchased books, saying that they were pleased the rain had brought the colporteur their way.

In an Italian peasant's house near Bergamo, a colporteur was asked whether he sold alarm clocks—"awakeners," as they are called in Italian. No, he replied, but his books were excellent "awakeners"; if you read them earnestly you would be aroused out of spiritual torpor to active and healthy Christian life. So the peasants decided to purchase the Gospels of St. Luke and St. John.

On the *piazza* of a little town near Venice, a company of mourners returning from a funeral met Colporteur Brusadin and bade him go about his business: they did not want books contrary to their religion. Brusadin politely answered that in offering them his books he *was* going about his business. How much had they just understood of the Latin burial service? Well-nigh nothing. Even the *Miserere* was only known to them as a mournful prayer for the departed. He told them that the

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*Miserere* was in his books, and in good honest Italian too. Moreover it was a prayer composed by a living man for the living and not for the dead ; and, taking up a Bible, he read aloud to them the fifty-first Psalm. The mourners listened with rapt attention—the words were so new and fresh—and several of them bought Bibles.

“Your books do not bear the Church’s approbation,” said an Italian road-mender to Colporteur Gaeta of Genoa. “They bear the approbation of the universal Christian conscience,” replied Gaeta ; “and through reading these books thousands and thousands of souls have given up what God disapproves.”

“This book is English,” said a monk to our colporteur at Nice. “Was our Lord Jesus Christ English ? Or shall the English alone possess Him ?” “We must be patriots,” said the monk. “Yes,” retorted the colporteur, “that is why I want to give my countrymen the joy which I possess.”

At an inn in the north of France, Colporteur Lheurette came across a scoffer, who irreverently declared “*Le bon Dieu* is the sun. I love it ; I could pass my time looking at it, and saying my prayers to it. Pedlar, what do you say to that ? I hate rain, but I love the sun ; it always smiles.” And he went on talking similar nonsense. “One word, if you please,” said the colporteur. “It seems to me that, for an admirer of the sun and a hater of the liquid element, you are a bit inconsistent. You flee from your god when you come for shade under the roof of this inn. And though you hate liquids, you look very happy while you are sipping away at your glass. Like Clovis, you burn what you adore, and



*Photo by*

*Donald McLeish*

ON THE GRAND CANAL, VENICE.





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you adore what you burn." "This time you have met your match," cried the landlord and his customers in chorus. The man passed it off with another joke; but Lheurette was able to sell New Testaments to the landlord and three of his customers.

In the Grand Duchy of Baden, Colporteur Stein was mainly working in Mannheim, on the Neckar, where he found people estranged from all religion. "We are freethinkers," or, "We are social democrats," are phrases often on their lips; but he tells them that Christ also died for freethinkers and social democrats, and many become thoughtful and cease mocking.

In Rumania, Colporteur Klein had much opposition from social democrats. A shoemaker cried out, "I don't want any of the Pope's wares. I am a socialist." When Klein answered that his wares had nothing to do with the Pope but were the Gospel of Jesus Christ, the shoemaker replied, "Who was Christ? He was the greatest socialist there ever has been." This gave Klein the opportunity to say, "If Christ was the greatest socialist, you can do no better than study the New Testament, take His teaching and life as an example, and follow Him." The shoemaker could not answer, but he fetched the copper coins to buy a New Testament.

At Port Said a colporteur offered the Bible to an officer on a Russian steamer, who said, "This book is out of date now; it speaks against science." "That's strange," said the colporteur, "because it was through studying science that I came to have faith in God, and in this book." "Indeed," said the Russian, "that's very interesting; tell me all about it." He

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listened to the colporteur's experience; but still his mind seemed unsettled. Apparently he wanted scientific books, and then asked for "the seventh book of Moses," which, he said, had "taught Moses divination." Then he began to read Exodus iii, and inquired, "How do you think it possible that the bush could burn without being consumed?" The colporteur pointed to the electric light. After half-an-hour's talk the Russian decided to buy a Bible.

A Japanese colporteur was visiting the schools in the city of Kagoshima—near the scene of the terrible volcanic eruption in January, 1914—and showed copies of the Scriptures to the students at a large medical school. One student retorted: "I do not want to read any ancient conceptions of two thousand years ago." The colporteur answered: "The sun was created not only thousands, but millions of years ago, and its beneficent light still shines upon all things. The highest Light is Christ, more important to the world than sunshine." A listener agreed, and immediately three students each purchased the New Testament. At another school a student said: "I have no desire to read the Scriptures. They are not worth reading." The colporteur replied, "Please gaze up into the sky at twilight. You will find nothing worth looking at there; but keep on gazing. Presently you will see a star, and then other stars will appear, until the whole heavens are full of those wonders. Study the Scriptures, and the same phenomenon will occur." The student was so much impressed by this that he purchased an English and Japanese diglot Testament.

In Rio de Janeiro a man asked our colporteur how he could possibly know there was a God, as nobody

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had ever seen Him. "Have you ever seen the wind?" "No," said he, "but we know there is wind, because we see its effects." "Just so," answered the colporteur, "and we know there is a God by His works for the benefit of men." The man then bought a Gospel.

### Better than all the Novels.

In the great city of Buenos Ayres, with its million and a half people, Colporteur Brumat was offering his books for sale when a woman came to ask what good novels he had. He replied that he had a book called the Bible, which was better than all the novels. He then read some passages aloud to her, after which he said, "Don't you see, *señora*, that you are unsaved?" She replied, "I am a poor, unfortunate woman." Brumat told her how the thief on the cross was saved, and she appeared to listen gladly, and bought a Bible.

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In the Continental countries which are now engaged in war—Russia, Germany, Austria-Hungary, Servia, France, and Belgium—the Bible Society was employing last year about 200 colporteurs, who sold altogether 570,000 copies of the Scriptures. Numbers of these men have been called up to serve in the armies of their respective nations.

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### IN HUMAN HEARTS

*“How many words since speech began  
Have issued from the lips of man?  
How few with an undying chant,  
The gallery of our spirits haunt—  
And with immortal meanings twined  
More precious welcome ever find  
From the deep heart of human-kind?”*

*Words that ring on world without end,  
Words that all woe and triumph blend,  
—Broken, yet fragments where we scan  
Mirror’d the perfect God and man—  
Words whereunto we deem that even  
All power because all truth is given.”*

ARCHBISHOP ALEXANDER.

THE Bible from first to last has only one subject. As a great preacher says, it is all about God, and what He has done for men, and what He has enabled them to do. Here and nowhere else, we have the record of God’s entrance into the life of men for their redemption. And the long generations of Christian experience prove how mightily God speaks through this record, how He seals by His Spirit its work upon the hearts of men, how He uses it, often unaided by human help, to beget in solitary souls an incorruptible life.

The history of the Church bears witness to the living spiritual potency which resides in Holy Scripture. “In every age he who bends over the

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Bible and peers into its depths, can feel at times as though his own life must have been in some strange way lived before, when the words that speak to him so intimately were written down." Moreover, the appeal of the New Testament is not limited to any class or race: it comes home to all sorts and conditions of mankind. For example, in his book on *The Fetish Folk of West Africa*, Mr. R. H. Milligan pictures the life of the Mpongwe and the Fang tribes, among whom he lived in the Gabun country of French Congo. He testifies from his own experience that the Person of Jesus Christ—and above all His moral character, as seen in the Gospels—possesses a powerful attraction for these degraded negroes, and is so readily understood that they frequently ask whether Jesus was a black man.

Year by year fresh proofs multiply that God's Book can speak in all the languages of the world without losing its spiritual virtue. Year by year the reports of the Bible Society brim over with evidence that in every tongue the New Testament retains its power to pierce the thoughts of the heart; it still remains sharper than a two-edged sword; it does its supreme work, compared with which nothing else matters.

In the street of a town in Spain a woman declared that she had a copy of the Gospel already. "Yes," said her friend, "thou hast the Gospel, but it is very old and dirty." "True," replied the first, "the book is very old and dirty; but the words inside the book are purer than the water from any spring." "Why dost thou say so?" "Because once my heart was very black, but the reading of this book has made it as white as snow."



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In Burma, as two men were looking over a colporteur's books, one warned the other not to buy them. "What harm can there be?" asked the first man. "There is certainly great harm," replied his friend; "I know a large number of Burmese and Karens who have bought these books, and they nearly always end by becoming Christians." "Well, that is true," answered the first: "but I have some friends who were once notoriously bad men, and since they became Christians they are honest and good. This is why I want to read these books." Then he chose and paid for the Gospels in Burmese.

A Burmese artist, over seventy years of age, who was a zealous and intelligent Buddhist, declared that he was too old to change his faith. But after he had read the Gospels, the love of Christ conquered his heart. This aged convert was baptized last year, and God's Book is so precious to him that he keeps it under his pillow.

A Hindu *fakir*, with matted hair and ash-besmeared body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which some one had tossed away. It was part of the New Testament. He smoothed out the crumpled pages and read words which brought strange thoughts to his hungry soul—they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for some one who obeyed the book. He found an Englishman who confessed that he obeyed it. The *fakir*, delighted, noticed that the Englishman wore a black band on his arm, and concluded that this was the distinctive sign of a Christian. So he put a black band on his own arm, and when people asked who he was, he pointed to

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the band and told them. Some time later the *fakir* wandered for the first time into a church and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band as a proof. They explained that it was an English sign of the death of some loved one. The *fakir* mused for a moment; then he answered: "But I read in the book that my Loved One has died, so I shall wear it in memory of Him." Before long, however, he grasped the Gospel of the resurrection, and when he realized that his Loved One was alive for evermore, a great joy filled his heart. He took off the band from his arm, and the light of the resurrection shone in his face—and that became the sign.

In the south of Madagascar a native sorcerer, who is now a Christian, attributes his conversion solely to the reading of a Malagasy New Testament which his daughter brought home from a mission school.

In Ceylon a woman bought a farthing copy of St. Matthew in Sinhalese and gave it to her husband to read; he met the colporteur a month afterwards and said: "Your book is powerful to soothe the hot temper: after reading it I am now a new man. I do not beat my wife now."

In Bolivia a British missionary stopped at the little town of Yotala, and sold a Spanish Bible to a member of the town council. The purchaser read the book, and his attention was riveted by the account of the Crucifixion—which (he said), God used to illuminate his soul and change the course of his whole life.

At Rome last autumn the following letter came

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from an unknown correspondent in the Italian province of Udine: "Dear brother in Jesus Christ: I send you herewith five and a half *lire* (= about 4s. 6d.) for the Bible Society. But for that beneficent Society I should never have known Jesus Christ; I should still have been an atheist, like the majority of men in Italy. But it pleased God to put within my reach His Holy Word, the two-edged sword; and it has pierced my heart."

At Cheljabinsk railway station in Siberia a young Russian accosted a colporteur: "Are you still in the service of the Bible Society? Do you remember how you persuaded me to buy a copy of the Word of God—how you quoted text after text till you convinced me at last that each man needs a copy of the Divine Guide? To-day I am heartily grateful to you and your Society, and shall be to the end of my life. You were the means by which I was able to lay hold of so great a treasure." He described how he began to read the New Testament, and how he had been enslaved by his fondness for *vodka*. "When I read that no drunkard could inherit the kingdom of God I determined to give it up, and with God's help I overcame my longing for *vodka*; in studying His Word I received great assistance."

In a house near Limoges, in France, the father of the family produced a New Testament and showed it to a guest. "We bought this book last year," he said, "from a colporteur. We gave him a very bad reception, but he persevered and spoke so persuasively of the need and use of having such a book in a house that we bought it just to get rid of him. One day my wife, whose curiosity was aroused, decided to see for herself what the book



*Photo by*

*A. W. Cutler*

A MASTER HERDSMAN, ON THE GREAT HUNGARIAN PLAIN.





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contained, and found its contents so beautiful that she spoke to me about it. Then I also read the Testament. Well, it went home to me; and now everybody in the house reads the book. Before, we were regular heathens and unbelievers. We ate and slept, just like animals; but now none of us would rise or go to rest without asking God for His guidance in everything, through Jesus Christ."

In a remote village of Hungary Colporteur Kanurszky met a man who asked him how long it was since he had been there before. Kanurszky told him that twelve years had passed. The man said that he had bought a Bible then, but had laid it aside. One night, however, he could not sleep and began to read the book. In this way he had found his Saviour. So he praised God who had sent the colporteur to his door.

In Buenos Ayres a lady said to Colporteur Sotola: "You do not recognize me, but I remember you very well. Eight months ago you sold me a Gospel of St. John, and I read it, as you told me to do, with prayer and faith. Now I know the love of God, and I rejoice that Christ has gone to prepare a place for me also in the Father's house."

In Toronto a young German immigrant brought a fellow countryman to purchase a German and English diglot Testament. He said: "I was a newcomer to Canada a little over a year ago. I could not speak English. I bought a German and English Testament at the Bible stand in the Toronto exhibition, and by means of it I have learned English, and, better still, I have learned what it is to trust Christ as my Saviour. This young man is a newcomer, and he too wants to learn English, so I brought him here

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to get a German and English Testament. I hope he may find in it as great a blessing as I did."

### A Korean Cobbler.

From Korea, the Rev. Dr. Hugh Currell, of the Australian Presbyterian Mission, writes of a man who had earned a precarious living by making straw shoes, but was forced to move to a fresh town. On his way to his new abode, he stopped one night at a place where there was a church, and the leader of this church preached the Gospel to him and induced him to buy a copy of St. Matthew. He read the book many times, and began to make inquiries whether there were not other books with similar teaching. Finally he bought a New Testament, and while he was shoe-making he had the book fixed up before him so that he could study it—in a fashion which recalls the early studious habits of William Carey, the "inspired cobbler." He also began to attend church in Samka city, ten miles from his new home. At length conviction was borne in upon him that he must not keep this great discovery to himself; so he went back to his old district to tell his brothers and friends. He taught them with so much power and enthusiasm that they too were convinced they had found a great prize in the Word of God. When a Christian evangelist visited that place, the people of the neighbourhood all gathered together, and after he had spent some time in reading and expounding the Scriptures, it was decided that a church should be forthwith established. Such was the result from a copy of St. Matthew's Gospel, sold to a chance traveller.

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### The Story of an Afghan's Testament.

The following narrative from the pen of the late Dr. Theodore Leighton Pennell is quoted by permission from the recently issued account of his life: *Pennell of the Afghan Frontier*. This apostolic missionary was the doctor in charge of the C.M.S. hospital at Bannu, on the frontier of Afghanistan, and lost his life through infection which he contracted in the course of carrying out his professional duty.

“The Kurram Valley is situated just half-way between Kabul and Bannu, and is inhabited by the Turi tribe of Afghans. Shortly after the last Afghan war a civil officer stationed in this district gave a Pushtu Testament to one of the headmen, and occasionally explained it to him. The officer returned to India, and it was quite eight years afterwards that he heard from a friend of his, who had been in the Kurram Valley, that the man had been a diligent reader of the book, and had come to believe in it.

“Hearing this from the officer himself, I thought I would look the man up, so as to give him some instruction and Christian books. The journey was rather tedious, being largely through tracts of Afghanistan inhabited by brigands, and as we travelled chiefly by night, on account of the heat, and over rugged mountain tracts, we had generally a guard of one to four men well armed, according to the customs of this part of the country. We reached our destination on the fifth day in safety, and discovered the object of our search in one of the villages there. We gradually unfolded to him the purpose of our journey, and he was very pleased to welcome us, while we were equally pleased at our intercourse with him, and found much cause to praise God for having so manifested the power of His Spirit in this man with so little human agency. He had been reading his well-worn Pushtu Testament every day, for all the eight years he had had it, and knew large parts by heart, while he showed a wonderful grasp of the main doctrines of salvation through Christ, and was able to quote texts in support of nearly every question that was brought forward.

## IN THE VULGAR TONGUE

He was an example of what can be attained by persevering study of the Scriptures in solitude.

“‘The first time of reading,’ he said, ‘I understood but little, the second and third times rather more, the fourth time the truth began to dawn on me, and the fifth and sixth times I was able to see the salvation and life of Christ in all its glory.’ Not only had he thus studied the book, and realized salvation through Christ, but he had not neglected to let his light shine before men, and had been in the habit of reading the book to many priests, chiefs, and others who used to collect in his house to hear him. But the remarkable thing to me, knowing the usual bigotry of Muhammadans, was the open mind and freedom from persecution with which many of them were allowed to listen to him. Although he had excited the ire of some of the priests by refusing to unite in their public prayers (justifying himself by Matthew v. 6) or to repeat their creed, yet he was able to continue his testimony before them, because, as others told us: ‘We saw that the book had changed his life. From being cruel, tyrannical, and hard, he had become mild, kind, and just, and it could not be a bad book which had that effect!’ We found many there who, impressed by his example, had become seekers after truth; and all those who could read repeatedly asked us for Bibles in Pushtu, Persian, or Arabic, as the case might be, requests which we were, of course, very pleased to grant; and we believe that many men in that village are now sincerely searching the Scriptures. Our friend has been accustomed to pray regularly, quite untaught except by the Bible and the Holy Spirit, and listening to him I was struck by his repeated earnest prayers for the increased gift of the Holy Spirit in his heart.”

### The Flavour of the Gospel.

A Chinese evangelist in Shantung discovered a truly remarkable person in a village seldom visited by missionary preachers. About five years ago this old man had by some means secured a large-print Gospel of St. John. When the evangelist arrived the old man showed that he understood the



## IN HUMAN HEARTS

message: "I know that Jesus came down from God, from heaven. I have the book that tells about Him, *Yo-han Fu-yin* ('John's Good News'). I read it constantly." He was told that St. John was one of many sacred writers; he replied: I do not care for any others; this *flavour* is excellent; I read this constantly, and ten parts (i.e. perfectly) believe in Jesus. You need not exhort me to trust in Him. For nearly five years I have read about Him in this book, and want nothing better." The evangelist then taught the old man to pray, and urged him to become acquainted with the communities of Christians near him, with whom he might have fellowship. The nearest missionary says: "We have sent him a large-print New Testament, and invited him to visit us. This man knows no Church, no ordinances, no fellowship, no teacher, save Jesus' book and the Holy Spirit, who reveals the deep things of this simplest, profoundest Gospel."

"I have it now!"

In the Chinese Province of Hunan, Mr. Becker was selling the Scriptures in Teokeo, when a visitor named Yang called on him one evening to ask some questions. Six years before, he had bought a New Testament, and had studied it most diligently. Mr. Becker inquired whether he knew his sins were forgiven: "Well, that is just the thing I want to know. How can I get forgiveness? I wish I had the peace of which Paul writes so much." After more conversation Mr. Becker prayed, and when the prayer ended the man said joyfully: "That's it, I have it now!" He came again the next morning, and so far as human signs can show he had really



## IN THE VULGAR TONGUE

grasped the secret. Such is the fruit of one Chinese New Testament, sold six years ago.

### The Chief of the Beggars.

From Anhwei the Rev. A. Mair, of the China Inland Mission, writes: "On a recent trip our colporteur happened to walk into a temple which was inhabited by beggars. One of them bought a Gospel, and appeared much interested in the colporteur's message. He could read, and seemed a very intelligent man: indeed he was the chief of the beggars in that region. Every night he came to our services, and his heart seemed really touched by the Spirit of God. One thing was certain: he did not come for material advantages. We invited him several times to have his food with us, but he refused, saying, 'I want to know the doctrine; if I eat your rice, the people will believe that my object in attending the services is false.' One night he said to me that he had heard the Gospel once before. 'Did you believe it then?' I asked. 'No, I did not know the way,' he replied, 'as I had not a book. *Now I have a book, and the way is plain.*'"

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There is no test like the test of experience. The late Dr. Joseph Parker was once asked for the best reply to attacks on the Bible. His deep voice answered with the single word: "Circulation."

Mr. Spurgeon, when asked how he would defend the Bible, replied, "Defend it! I would as soon defend a lion. Let it out—it can defend itself!"

## IN THE VULGAR TONGUE

### FOR POOR MEN'S POCKETS

*"The Book that is compensation for all things, and is never more at home than on bare dressers and worm-eaten looms."*—J. M. BARRIE.

THE Bible Society does not do business to make profit. As a rule it sells the Scriptures, because ordinary people are far more likely to prize and read a book which they have spent even a small coin to purchase. This common-sense policy is endorsed by the most experienced and devoted missionaries, who understand the mischief worked by broadcast free distribution. But the great bulk of the Society's books are cheap, popular editions, and their prices in any country are fixed not by what the edition costs to produce, but by what the humblest class of readers in that country can afford to pay. To publish and circulate these cheap editions forms the Society's essential mission.

#### Cheap Editions.

It is worth while to mention here a few concrete examples, familiar enough to some of our friends, which illustrate how this policy actually works out in practice. The cheapest edition of Shakespeare ever issued in England was priced at 1s., in paper covers. Our Society sells an English Bible bound for 6d., and another in larger print for 10d., while a school Bible in admirably clear type may be had

## IN THE VULGAR TONGUE

for 1s. Nearly ten million copies have been sold of the Society's Penny English Testament. It cannot, however, be stated too emphatically that these popular editions are produced under conditions of labour which are scrupulously guarded. The heavy loss entailed by their publication at such low prices is borne by the Society's funds.

In France, in Italy, and in Germany the Society's cheapest Bible is sold for about 1s., which also involves a loss on each copy. The same is true as to the Society's 6d. Dutch Bible, which is by far the cheapest book published in South Africa.

It is in the mission field, however, that the widest differences occur between the actual cost of producing the books and the prices at which they are sold. A few definite cases will make this clear. In each of the great languages of India the Society publishes a Bible at 1s., the cost of production varying from 1s. 8d. to 3s. New Testaments in India are sold uniformly at 4d., though the cost price varies from 5d. to 1s. 2d., the average being about 8d. Single Gospels are sold uniformly at  $\frac{1}{4}$ d., their cost varying from  $\frac{1}{2}$ d. to 1d.

In Madagascar a Bible which costs about 1s. 8d. to produce is sold at 1s. In Japan a New Testament which costs 7 *sen* to print and bind may be bought for 5 *sen*, that is, 1 $\frac{1}{4}$ d.; while a Japanese Bible is sold for 6d. In China the wages of a common coolie amounts in many provinces to no more than 6d. or 7d. a day. The Chinese New Testament in an excellent *format* is sold for 2d., while cheaper copies can be had for 1d. A well-bound Chinese Bible, which costs over 2s. to produce, is sold for 6d.

## FOR POOR MEN'S POCKETS

On the whole, out of every £1 which the Society expends, only about 7s. 4d. comes back to it as the proceeds of sales of the Scriptures.

### Exchange and Barter.

Yet even these nominal prices are beyond the means of many impoverished folk. In not a few countries our Bible-sellers meet people who are literally penniless, and cannot find one small coin to purchase that Book which is the compensation of the disinherited. In such cases the colporteur often falls back on the primitive method of barter, and sometimes receives curious substitutes for money.

In South India a Tamil colporteur met certain fishermen and palm-climbers. As they had no money with them he gave them Gospels in exchange for fish and coconuts. In Ceylon certain Moslem coolies were unable to find money to pay for books, so they brought rice instead.

There are many people in Korea who never, or at least very rarely, see money. Last year our Korean Bible-sellers sold many books in exchange for all manner of queer articles—rice, beans, peas, barley, wheat, millet, peppers, eggs, piece-goods, matches, scissors, knives, ginger, turnips, potatoes, and paper. One old Korean lady wanted to obtain a Testament in exchange for a much-worn Buddhist rosary which had long assisted her prayers. A colporteur encountered a fisherman and gave him a Gospel in exchange for fish; the fisherman, after listening to the colporteur's words, said with great satisfaction: "I, too, will fish men, like St. Peter."



## IN THE VULGAR TONGUE

Through the Suez Canal more than 5,000 ships passed last year—and of these 65 per cent. sailed under the British flag. When a steamer reaches Port Said the Chinese coolies among its crew say to one another, "This is the place where we get the Jesus books." Every day the Society's col-porteurs were busy at Port Said, visiting these vessels and selling Bibles and Testaments and Gospels to their crews and passengers in half a hundred different languages. Multitudes of the sailors and stokers on board belonged to Eastern races. For instance, more than 2,500 books sold last year were in Chinese. Among the coolies and lascars there were great numbers of men who had spent all their pay, and possessed no money of any description. Hundreds of these Indian, Chinese, and Japanese sailors sacrificed some personal possession, which they bartered to obtain the books they were eager to read. Among the curious objects thus taken in exchange for copies of the Scriptures at Port Said last year we hear of fans, chopsticks, cigars, pipes, musical instruments, and an idol-god. A sunshade was given for a Chinese Bible. A tobacco-box made out of a coconut shell was exchanged for two sixpenny Japanese Bibles. A match-box carved in the shape of a mask was given for Japanese Gospels, while a violin and bow from China were bartered for copies of the Scriptures in Chinese. The queerest article of barter accepted at Port Said last year was a Chinese pillow: this consisted of a flat, oblong, hollow box of blue porcelain, quite impossible for any one but a Chinaman to sleep on.





*Photo by*

A MOSQUE IN MOROCCO.

*Blanco, Tangier*



## FOR POOR MEN'S POCKETS

### Free Gifts.

The Bible Society is not in bondage to its rule that normally the Scriptures shall be sold rather than given away. While its popular editions circulate all over the world at nominal prices, the servants and colporteurs of the Society have full discretion to present a volume free to any one they meet who can read and really desires to read the Gospel, but is too impoverished to find a single coin to purchase it. Moreover, in cases of special opportunity or emergency or calamity—for the sick in hospitals, for children in orphanages, for criminals in prison, and especially for the inhabitants of provinces smitten by famine or pestilence or war—the Society gives the Scriptures freely and generously to those who so sorely require their consolation.

From this past year's experience we take a few examples of the way in which God's Book is being thus put into the hands of His needy children.

In Fez, the ancient capital of Morocco, the Jewish quarter was pillaged and looted two years ago by Berber tribesmen. The Jews in Fez laid before our Society the condition of their destitute families and school-children, and 554 Hebrew Bibles were distributed among them as gifts in December, 1913.

In Japan 4,000 New Testaments were presented to patients in forty of the principal hospitals, while 200 Bibles were sent to the keepers of the lighthouses and signal stations along the Japanese coast. A free grant of 10,000 Gospels was also distributed among sufferers from the terrible volcanic eruption of Sakurajima, near Kagoshima, and among peasants in the north of Japan who were visited by famine.

## IN THE VULGAR TONGUE

### For Students.

The Bible Society does not forget the needs of students. It presents outgoing missionaries with Bibles or Testaments in the vernaculars of the fields in which they are to labour. In England, students of theological and missionary colleges who required such assistance received last year as gifts 472 Old Testaments in Hebrew and 690 New Testaments in Greek. In Spain, 10,000 Gospels were given away among the teachers in the elementary schools.

The Society presents the Scriptures to all students at Indian Universities. Each man, when he enters college, is offered a copy of the four Gospels and Acts in English; half-way through his course he is asked to accept an English New Testament; and when he has graduated, the Society endeavours to arrange that he shall go forth with the English Bible in his hands. During 1913 no fewer than 9,000 volumes were thus distributed among the students of India. Hundreds of letters are received year by year gratefully acknowledging these gifts.

A similar presentation was inaugurated last year among graduates in the Universities of China.

### For Prisoners.

No class of men appeal to the Bible Society with a stronger claim for practical Christian help than do prisoners and convicts—especially in countries where they are confined under conditions of medieval barbarity. Last year, for example, 1,800 Spanish Gospels were given away in the ten principal prisons of Chile, whose inmates are herded together in extreme misery. Similar help was granted to Brazilian convicts at Pará; and to Italian *coatti*

## FOR POOR MEN'S POCKETS

in their penal settlements on small islands off the coast of Sicily. Gospels and Testaments were also given away to prisoners through a Russian chaplain at Warsaw and a Russian lady in Moscow; while Mr. Adam Podin distributed 1,836 volumes last autumn at different prisons in the south of Russia. Upwards of 1,000 Gospels were put into the hands of Chinese prisoners at Canton.

### For Lepers.

Free grants of Scriptures have been made as usual to lepers in various countries. Thus, in the leper village outside Pretoria, 100 whites and 750 blacks are segregated in compounds, surrounded with high barbed-wire fences. Here Bibles and Testaments were distributed in seven different languages among those who had no copies, or whose copies were worn out—for sometimes the pages have to be turned by the lips or the tongue. Some recipients even found difficulty in holding the books given them, and could only carry them between the stumps of their arms.

### For our own Country.

In our own land the poor are not forgotten. The Society spends several thousands of pounds each year in making grants of the Scriptures at home, either free or at greatly reduced prices. In this generous fashion it becomes the willing partner in all forms of Christian effort and service. It helps countless Sunday-schools belonging to all denominations. It joins hands with orphanages and hospitals and asylums; with soldiers' institutes and sailors' homes and theological training colleges; with missions to navvies and hop-pickers and emigrants and



## IN THE VULGAR TONGUE

deep-sea fishermen. It supplies the Scriptures to prisons, and barracks, and training ships, and police and railway stations. It remembers the blind, the crippled, and the fallen. It places a Bible in the pocket of every boy or girl whom philanthropic institutions send out to begin life afresh in Canada.

In issuing well-printed and well-bound English Gospels for a halfpenny and the English New Testament for a penny, both much under cost price, the Society is not only providing—in accordance with its guiding principle—for the needs of the poor, who come to purchase out of their penury, but it is also making a large and valuable contribution to those individuals and organizations which have the same object in view. Under normal circumstances more than 200,000 penny Testaments and about 300,000 halfpenny Gospels are issued annually. In times of stress and special demand these figures are greatly exceeded, involving a corresponding increase in the loss which the Bible House is called cheerfully to meet. It is safe to say that our Society has done more than all other agencies combined to put into the hands of the poorest of the English poor that Book "which is compensation for all things."

### In the Balkans.

During the war in the Balkans our Society gave away altogether 230,000 copies of the Scriptures, mainly New Testaments, Gospels, and Psalters. By this means soldiers of all the contending armies and races, as well as those sick and wounded in hospital, received God's Word, each in his own mother-tongue. Most touching testimonies have reached us of the





*Photo by*

*Christchurch Press Co.*

## FOR POOR MEN'S POCKETS

gratitude of the men who have received these books, and evidence of the dying faith of many whose last hours were cheered by the message of redeeming and restoring Love.

### For the Present War

The Committee of the Bible Society have decided that their free distribution of the Scriptures among the troops of the nations now at war shall be carried out in co-operation with the various Red Cross organizations in the countries involved in hostilities, and through the authorities who are in charge of camps for aliens and for prisoners. The Society has therefore undertaken to present these organizations with as many copies of the New Testament or the Gospels as may be required for sick and wounded sailors and soldiers, and prisoners of war. The books are in all the different languages of the races now in conflict, and are specially bound with a red cross on the cover.

### Generous Privileges.

Year by year we have occasion to record the privileges generously granted to the Bible Society by railways and steamships in the Russian Empire, whether owned by the State or in the hands of private companies. In addition to free passes for members of our staff, scores of tons of books are annually conveyed for us by rail or steamer free of charge. In many other countries the Society obtains important assistance of the same kind. Here we can mention only one or two examples.

The Royal Dutch Packet Company has again carried hundreds of cases of books free of cost in

## IN THE VULGAR TONGUE

its steamers to Java and all the Dutch East Indian islands. The Government Railway of Java allowed free passes to our European staff, and we are indebted to all the railways throughout Java for carrying our cases of books free of charge.

In South America we heartily thank many railway and steamship companies for the valuable travelling facilities which they have afforded us, either free, or at much reduced rates, thereby lessening the Society's expenditure and smoothing the difficulties of travel and transport. Such friendly co-operation becomes a tribute of world-wide sympathy.

### A Multitude of Contributors.

With deep gratitude to God we can record that last year the Bible Society surpassed all previous precedents not only in the number of books it issued and the amount of money it expended, but also in the sums which it received. The financial paragraphs in the appendix to this volume give figures which explain the chief sources of revenue, and show that the Society's income almost exactly balanced its outlay. Here we desire to emphasize the fact that the great stream which replenishes our treasury is made up of myriads of little rills flowing from the self-denial of our friends and fellow-workers in all parts of the world.

Surely few Societies are as fortunate as ours in the number and loyalty of its aged friends. One venerable subscriber in Canada paid last year his seventieth annual subscription. A veteran collector in Prince Edward Island, although in his ninetieth year, recently canvassed his entire district on foot.



## FOR POOR MEN'S POCKETS

We must also acknowledge the munificent legacies which year by year pour without slackening into the Society's treasury.

A large number of native Christian colporteurs and Biblewomen employed by the Society abroad, are being maintained by means of gifts contributed and allocated by individual friends. In China, in Korea, in Japan, in India, in Ceylon, in Malaya, in Palestine, in the Sudan, in Persia, and in the Russian Empire there are now altogether 212 colporteurs and 76 Biblewomen thus supported, representing about 200 contributing friends of the Society.

One impressive feature of our anniversary last May was the announcement that our friends in South Australia had sent a splendid special contribution of £1,100 by the hands of the Rev. J. H. Sexton, their secretary at Adelaide.

Welcome contributions sometimes arrive from unexpected quarters. At Hamburg, at the recent session of the European Division Conference Committee of the Seventh Day Adventists, a donation of twenty-five guineas was voted for the "noble work of the British and Foreign Bible Society." At Valparaiso, our agent received a contribution of £45 from readers of *The Christian Herald*, New York. Our missionary friends in the New Hebrides sent £30 11s. last year; while £28 10s. 9d. came from Welsh colonists in Patagonia.

From Tahiti we gratefully acknowledge a gift of 300 *francs* voted by the *Conseil Supérieur des Églises tahitiennes*, "comme un nouveau et bien faible témoignage de la profonde gratitude de nos Églises envers la Société à qui elles doivent les Saintes

## IN THE VULGAR TONGUE

Écritures en langue tahitienne, et à des prix si accessibles à tous nos indigènes."

A farmer who is keenly interested in the Society's work as he sees it in Central India, made a unique contribution in the shape of his most valuable cow and calf.

The anonymous donations received at the London Bible House during the twelve months ending March 31, 1914, amounted to £6,839. Among these we have space to mention only a very few.

One old subscriber sends 240 threepenny bits, adding, "I have passed my eighty-first year, and have been confined to my bed for the last twelve years. I thought I would gather all the threepenny bits I could for the Bible Society." "A thank-offering" of £70 was forwarded by a lady who had just completed her seventieth year. £1 was received from a servant in South Devon who wrote: "The amount is what I have saved from my dress allowance."

With the explanation "Recovered Income Tax," two sums were received from different donors, amounting together to £32 14s. 7d. A gift of £500 came with the words "A thankoffering for endless mercies." £1 8s. was received characterized as "Conscience Money"; and 5s. "From the sale of old coins." The "Stamp Corner" in our *Bible Society Gleanings* yielded last year £44 13s.

A donation of 5s. came from Leeds with the following note: "Receive the enclosed mite from an old coal-miner, just to help a little bit the great work for Jesus' sake."

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## FOR POOR MEN'S POCKETS

The experience of our Society during this past year must needs baptize us afresh with the spirit of thankfulness and courage. Once again the Lord has been better to us than we dared to hope. He is stirring up the hearts of His children to attempt great things for His sake; and in that venture of faith, those who expect great things from Him are never disappointed. Let us praise God, therefore, because the mission of the Bible Society expands on every side. Its very success entangles us in new obligations, and demands new devotion, and entails new sacrifice. But "the large thing to do is the only thing we can do"—if we are loyal to this calling of God.

We can never forget that the Bible Society had its birth at one of the blackest hours in our history—at a crisis of national danger and dismay. Britain was in the thick of a life-and-death conflict for her independence, her very existence. In 1804 the country was living in daily dread of invasion; three per cent. stock fell to  $54\frac{1}{2}$ , and the price of the quarter loaf rose to 1s. 5d.; our trade was half-ruined; our poor were half-starving. Yet under such gloomy and menacing war-clouds, amid distress and perplexity of nations, the Bible Society came into being. Its fathers and founders could not foresee the issue of the desperate struggle in which their country was engaged. But they believed profoundly that for the miseries and evils of mankind there is no prescription except the Gospel of God's redeeming love. By a noble and courageous act of faith they formed a Society, not limited to their own nation, in order to send that Gospel to every human creature.

## IN THE VULGAR TONGUE

Our people to-day are again confronting an ordeal, the like of which no man alive can remember, the end of which no man can foretell. But the friends of the Bible Society still have the confidence and courage of their predecessors. We are girding ourselves, as they did, to endure hardness for the sake of our country. But in our self-denial we will not give up the sacred trust which the founders of our Society bequeathed to their children, Even under the shadow of the sword, we remember that God has made us stewards, to carry out this special service for His Church and Kingdom on earth.

NOW IT IS REQUIRED IN STEWARDS  
THAT A MAN BE FOUND FAITHFUL.

## APPENDIX



## NOTICE RESPECTING REMITTANCES.

Subscriptions and donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, WILLIAMS DEACON'S Bank, Limited, 20, Birch Lane, E.C.;—advice being sent to the Secretaries at the Bible House. Cheques, Bankers' Drafts, and Post Office Orders (*on the General Post Office*) should be made payable to *The British and Foreign Bible Society*, and addressed to the Secretaries.

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Letters containing Orders for Books are requested to be addressed, prepaid, to the British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C. The Society's Depôt is open from 9 a.m. to 6 p.m., the Offices from 9 a.m. to 5 p.m. On Saturdays the Depôt and the Offices close at 1 p.m. The Bible House is closed on the usual public holidays.

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## FORM OF A BEQUEST TO THE SOCIETY.

*I bequeath the sum of* \_\_\_\_\_ *Pounds sterling*  
*free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE*  
*SOCIETY," instituted in London in the year 1804, to be paid for*  
*the purposes of the said Society to the Treasurer for the time*  
*being thereof, whose Receipt shall be a good discharge for the*  
*same.*

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HOME TELEGRAPHIC ADDRESS: *Testaments Cent London.*

FOREIGN TELEGRAPHIC ADDRESS: *Testaments London.*

TELEPHONE: *2036 Central.*

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1905. The BISHOP of BRISTOL.  
The Hon. JUSTICE FORBES.  
1905. Rev. R. F. HORTON, D.D.  
E. PERCY HOLLAMS, Esq.  
WILLIAMSON LAMPLUGH, Esq.  
1906. The EARL of DARTMOUTH.  
The BISHOP of CARLISLE.  
The BISHOP of ELY.  
BISHOP TAYLOR SMITH, D.D.  
Rev. PRINCIPAL FORSYTH, D.D.  
Rev. TIMOTHY RICHARD, Litt.D.  
Rev. D. BOWLAND.  
D. E. HOSTE, Esq.  
SAMUEL LLOYD, Esq.  
E. J. EARP, Esq.  
1907. The BISHOP of SOUTHAMPTON.  
The BISHOP of EXETER.  
The BISHOP of MOMBASA.  
Sir GEORGE SMITH.  
I. P. WERNER, Esq.  
1908. EARL GREY.  
The BISHOP of SOUTH TOKYO.  
Sir ANDREW H. L. FRASER, K.C.S.I.  
Sir WM. MACGREGOR, G.C.M.G.  
Sir W. P. HARTLEY.  
Rev. G. CAMPBELL MORGAN, D.D.  
J. RENDEL HARRIS, Esq., D.Litt.  
A. J. CROSFIELD, Esq.  
Rev. JOHN SHARP.  
1909. The ARCHBISHOP of YORK.  
BISHOP MONTGOMERY, D.D.  
Prebendary H. E. FOX.  
Rev. J. CAMPBELL GIBSON, D.D.  
Rev. W. W. JACKSON, D.D.  
Rev. R. WARDLAW THOMPSON, D.D.  
Rev. GEORGE BROWN, D.D.  
Sir G. A. GRIERSON, K.C.I.E., Ph.D.  
ELIAS ROGERS, Esq.  
\*W. ALDIS WRIGHT, Esq., LL.D.  
\*Sir FRANCIS F. BELSEY.  
1910. LORD LANGFORD, K.C.V.O.  
The MASTER of the ROLLS.  
The Rev. LORD WILLIAM GASCOYNE  
CECIL.  
Sir J. T. DILLWYN LLEWELYN, Bart.  
Rev. J. D. JONES.  
Rev. ALEXANDER CONNELL.  
Rev. J. H. SHAKESPEARE.  
The Rt. Hon. T. R. FERENS, M.P.  
1911. VISCOUNT BRYCE, O.M.  
The BISHOP of WINCHESTER.  
The BISHOP of MADRAS.  
Sir THOMAS BARLOW, Bart., M.D.  
CANON R. BRUCE, D.D.  
Rev. DAVID BROOK, D.C.L.  
Rev. J. SCOTT LIDGETT, D.D.  
A. W. YOUNG, Esq.  
1912. The BISHOP of NORWICH.  
Sir HENRY E. E. PROCTOR.  
The BISHOP of STEPNEY.  
Rev. CHARLES BROWN, D.D.  
Sir ALFRED W. W. DALE, LL.D.  
Rev. HENRY HAIGH, D.D.  
Rev. Sir WILLIAM ROBERTSON NICOLL,  
LL.D.  
1913. The BISHOP of CALCUTTA.  
The BISHOP of SOUTHWARK.  
Rev. F. LUKE WISEMAN.  
Archdeacon WESTCOTT.  
Rev. OWEN EVANS, D.D.  
Rev. Prof. A. E. GEDEN, D.D.  
Sir ANDREW WINGATE, K.C.I.E.  
T. CHENEY GARFET, Esq.  
Prof. ALEXANDER MACALISTER, F.R.S.  
ALFRED BRAUEN, Esq.  
1914. The BISHOP of RIPON.  
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Sir JAMES A. H. MURRAY, LL.D.  
ARCHDEACON PELHAM, D.D.  
CANON E. H. PEARCE.  
Rev. Prof. G. G. FINDLAY, D.D.  
G. A. KING, Esq.  
Sir J. D. MCCLURE, LL.D.  
\*Sir DAVID HUNTER, K.C.M.G.

\* Deceased since March 31st. 1914.

# BRITISH AND FOREIGN BIBLE SOCIETY

*Treasurer :*  
ROBERT BARCLAY, Esq.

*Chairman of Committee :*  
WILLIAMSON LAMPLOUGH, Esq.

## *Committee :*

Elected May 6, 1914.

*The dates indicate when members first joined the Committee.*

*R. L. Barclay, Esq. . . . 1914	H. W. Maynard, Esq. . . . 1898
C. A. Bingel, Esq. . . . 1906	Gilbert J. McCaul, Esq. . . 1902
W. van O. Bruyn, Esq. . . 1910	T. P. Newman, Esq. . . . 1904
R. D. Cheveley, Esq. . . . 1906	A. W. Oke, Esq. . . . . 1910
G. T. Crosfield, Esq. . . . 1901	W. H. Poate, Esq. . . . . 1908
Col. D. F. Douglas-Jones . . 1905	Charles G. F. Rees, Esq. . . 1909
*Douglas Eyre, Esq. . . . 1914	Leslie S. Robertson, Esq. . 1901
C. A. Flint, Esq. . . . . 1904	Maj.-Gen. C. G. Robinson . 1898
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M. Gutteridge, Esq. . . . 1908	*Dr. R. T. Smith . . . . . 1914
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*H. Joss, Esq. . . . . 1914	Sir Charles J. Tarring . . . 1907
†H. Koenigs, Esq. . . . . 1897	Stuart Trotter, Esq. . . . 1912
*Christian H. Kragh, Esq. . . 1914	Hon. Montagu Waldegrave . 1910
G. B. Leechman, Esq. . . . 1908	C. Hay Walker, Esq. . . . . 1910
Lieut.-Col. G. Mackinlay . . 1913	Robert Whyte, Esq. . . . . 1907

The Committee meet at the Bible House, 146, Queen Victoria Street, E.C., as a rule, on the first and third Mondays in every Month, at Half-past Eleven o'clock; and oftener, as business may require.

## *Secretaries :*

The Rev. ARTHUR TAYLOR, M.A.

The Rev. JOHN H. RITSON, M.A.

*Translating & Editorial Department.* } The Rev. R. KILGOUR, D.D., *Editorial Superintendent.*  
Dr. H. F. MOULE, *Assistant.*

*Literary Department.* } The Rev. T. H. DARLOW, M.A., *Literary Superintendent.*  
Mr. A. G. JAYNE, B.A., *Assistant.*

*Home Department.* } The Rev. H. A. RAYNES, M.A., *Home Superintendent.*  
The Rev. HARRY SCOTT, *Assistant Home Secretary.*

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Mr. A. BUCHANAN.

## *Collector :*

Mr. GEO. B. POOLE.

*Auditors :* MESSRS. J. AND A. W. SULLY & Co.

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& CHANCE, 30, *Mincing Lane, E.C.*

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WILLIAMS DEACON'S BANK, Ltd.,  
20, *Birchin Lane, E.C.*

\* Not on the Committee last year.

† Deceased July 10th, 1914.

# BRITISH AND FOREIGN BIBLE SOCIETY

## Agents and Secretaries Abroad.

Pastor D. Lortsch,  
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Mr. M. A. Morrison,  
31, *Bernburger Strasse*, Berlin.

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Rev. F. H. Spencer,  
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Rev. T. Smetham,  
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\*Rev. Elias George,  
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Rev. Walter Wall,  
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Rev. George Hanson,  
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167, *Sheen Road, Richmond,*  
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Rev. A. Wellesley Jones, B.A., B.D.,  
*Brooklands, Newry Park,*  
*Chester.*

Rev. H. Starmer,  
45, *Thorpe Road, Norwich.*

Mr. Robert F. Crosland, J.P., F.R.G.S.,  
*Oldfieldnook, Cleckheaton.*

\* *Previously in the Society's service from 1888 to 1902.*

† *Resigned 1914.*



## SUMMARY

THE British and Foreign Bible Society exists for one single object—to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with circulating that Book which is the charter of Christ's Church throughout all the world. And in this aim it unites Christians of almost every communion.

### Our late President.

At the Society's annual meeting in May, 1913, the Marquis of Northampton presided for the thirteenth year in unbroken succession, and spoke—as he always spoke—with the strong, clear note of ardent faith. A few weeks later he passed away with tragic suddenness in a foreign land. Only those who have intimate knowledge of the Society's affairs can measure the debt which it owes to the devotion and wisdom of its late President. With its ideals he was in whole-hearted sympathy. He rejoiced in its widening activities. He maintained and magnified the best traditions of his office; and his services were never more conspicuous than throughout our great Centenary Celebration in 1904. Our profound sense of loss is touched with the sorrow of personal bereavement. We miss Lord Northampton all the more keenly, when we realize how he would praise God with us for the wonderful blessing which has crowned the work during the last twelve months.

### The Year 1913-1914.

The Society's issues now to be reported reached last year the wonderful number of 8,958,233 copies of the Scriptures. This total is made up of 1,006,281 Bibles, 1,275,040 New Testaments, and 6,676,912 Portions.

In 1911 our issues for the first time exceeded seven million books, and in 1912 they again increased by half a million. In 1913, however, the issues have risen to over a million books

## IN THE VULGAR TONGUE

more than in 1912, and they are just double those announced fifteen years ago.

Of the Scriptures circulated in 1913, we note that 1,370,000 volumes were in English or Welsh, which are read as a rule within the British Empire. More than half a million of these are popular editions, sold at less than cost price. Since the Society's new and greatly improved edition of the penny English Testament appeared three years ago, 800,000 copies have been printed, large numbers of which have been sent out to Australia, India, and the West Indies.

Two-thirds of the Society's total issues are printed abroad, for the most part in the countries where they are read.

The total issues by the Society since its foundation have exceeded 253,000,000 copies of the Scriptures, complete or in parts. Of these more than 88,000,000 have been in English.

### The Work at Home.

Of last year's total issues, 1,371,185 volumes were in English, Welsh, Gaelic, or Irish, and circulated mainly in the British Empire. This number is 95,735 above the figures for 1912-1913. Of the English Penny Testament, in its new and improved edition, 200,781 were issued—as compared with 173,763 in the previous year—making a total of 9,883,640 during the last twenty-nine years. The Scriptures issued last year in English included 144,655 copies of the Society's 6d. Bible; 91,350 copies of the 10d. Bible; and 87,781 copies of the "Ionic" 1s. School Bible. The total included 22,727 Bibles and 8,166 Testaments in the English Revised Version—as compared with 1,294,784 Bibles, Testaments, and Portions in the English Authorised Version.

In order to assist and increase the circulation of the Bible in our own country, especially in places which are not reached by ordinary booksellers, the Committee grant special colportage terms to all societies and institutions which regularly carry on the sale of the Scriptures by colportage among the poor in England and Wales.

In England and Wales the Society spent over £6,500 last year, mainly in grants of Scriptures—free or at greatly reduced rates—to the schools and home missions of nearly every Christian Communion, and to all the varied agencies of religious and philanthropic activity.

## SUMMARY

Almost all the English and Welsh institutions for befriending the blind obtain the Scriptures which they require from the Bible House, at less than half the cost of their production.

Students at Theological and Missionary Colleges, who need such assistance, received last year as gifts 472 Old Testaments in Hebrew and 690 New Testaments in Greek. The Society also presents outgoing missionaries with Bibles or Testaments in the vernaculars of the fields in which they are to labour.

A subsidy of £500 a year is given to the London Biblewomen and Nurses' Mission for the maintenance of over 100 Biblewomen, who, during the year ending December 31, 1913, sold 1,670 copies of the Scriptures among the poor living in the mean streets of London.

### Translation and Revision.

The Society's historical list now includes versions in FOUR HUNDRED AND FIFTY-SIX distinct forms of speech. This means the complete Bible in 112 different languages; the New Testament in 111 more languages; and at least one book of Scripture in 233 other languages.

These versions are printed at about fifty different places, and in sixty different sets of characters. Over a hundred new languages and dialects have been added to the list since the present century began.

In embossed type for the blind, the Society has already helped to provide the Scriptures in thirty-five different languages.

The Society's expenditure last year for translating, revising, printing, and binding the Scriptures was £127,423.

### The Partner of Missions.

The foreign missions of almost every Reformed Church draw supplies of Scriptures from the Bible Society. These are sent out, carriage paid, to the remotest mission stations, on such terms that practically no charge falls on the exchequer of the missions which receive and circulate the books. In every field the missionaries are our most enthusiastic helpers and our most grateful friends, testifying to the indispensable assistance which they thus obtain.

From the Bible Society the Church of England obtains almost all the Scriptures required for its foreign missions.

## IN THE VULGAR TONGUE

The Society for the Propagation of the Gospel in Foreign Parts has procured Scriptures from the Bible Society in eighty languages. The Church Missionary Society has used one hundred and twelve different translations which come from the Bible House. The Universities' Mission to Central Africa obtains from the same source all the versions which it uses. Equally important help is rendered to the Melanesian Mission and the South American Missionary Society.

Nonconformist Foreign Missions also obtain the bulk of all the Scriptures they use, directly or indirectly, from the Bible Society.

It furnishes the London Missionary Society with the Scriptures in fifty-nine different languages, and Methodist Missions in different countries with ninety-seven versions. Presbyterian missions throughout the world use one hundred and thirty-two of its versions. It published the Kongo New Testament for the Baptist Missionary Society, and also supplies many B.M.S. stations in China and Jamaica. The China Inland Mission and other undenominational societies obtain from the Bible Society practically all the editions of the Scriptures which they use.

The enterprises and triumphs of Christian Missions are creating as many new and imperious claims upon this Society—which has never refused to publish a duly authenticated version of the Scriptures in a new tongue. Each new tribe evangelized, each fresh language reduced to writing and grammar, each new convert baptized, means a new claim for help from the resources of the Bible House—help which is most gladly given, on such terms that it creates no charge upon the funds of the Mission which is aided thereby.

### In Foreign Lands.

The Society maintains depôts in nearly a hundred of the chief cities of the world.

It employs 1,230 native Christian colporteurs who were continuously at work throughout the year 1913, supervised by the Society's foreign agents or its missionary friends. The sales by these colporteurs reached the unprecedented total of 4,311,000 copies of the Scriptures.

It supports about 500 native Christian Biblewomen, mainly in the East, in connexion with missions in Eastern lands.



## SUMMARY

The Society's total expenditure on colporteurs and Biblewomen during 1913 amounted to £49,119.

### Auxiliaries.

At the close of 1913 the Bible Society had 4,960 Auxiliaries, Branches, and Associations in England and Wales. During 1913 as many as 4,309 meetings were held, and 3,388 sermons were preached, on behalf of the Society.

Outside the United Kingdom the Society has over 3,000 Auxiliaries and Branches, mainly in the British Colonies. Many of these carry on Bible distribution vigorously in their own localities, besides sending generous annual contributions to London.

### Last Year's Expenditure.

The total payments for the past year have been £275,298.

Among the main items of this unprecedented expenditure we note that translations and editions cost £5,275 more than in 1912. Although colportage proved extraordinarily efficient, its expense increased only by £342. Other expenses connected with the foreign agencies rose by £1,549. The home expenditure decreased by £1,153. Altogether the Society spent £5,987 more in 1913 than in 1912.

### Receipts.

The receipts have risen to £275,447—the largest income ever received by the Society in any normal year. When we analyse the factors in this cheering result, we find that sales of the Scriptures produced £102,240—an increase of nearly £7,000. Sales from London of English and other editions have risen by £4,627, and sales from foreign agencies by £2,282. On the other hand, donations paid in London fell off by nearly £10,000. Legacies once more have shown a remarkable increase, rising to £75,909. Following the usual practice, £57,031, being the average of the receipts from legacies during the last seven years, has been taken into income—the balance, £18,878, being carried to the Legacy Equalization Fund.

During the past year no less than £6,839 has been sent to the Bible House by donors who desire to remain anonymous.



## IN THE VULGAR TONGUE

### Contributions.

The total contributions from Auxiliaries, etc., at home and abroad have risen to £89,690, which is £4,357 more than in the year 1912-13, and £8,000 more than in 1911-12. It is encouraging to find that the receipts from Auxiliaries in England and Wales showed a growth last year of £2,277. The Hibernian Bible Society has sent £2,450—an increase of over £1,000. We also note that £255 has been collected for the Society in Russia, £639 in France and Belgium, and £295 in Central Europe; £246 has come from the Republics of the Andes; £396 from the Yoruba Auxiliary at Lagos; £470 from China; and £133 from Java. The contributions from South Africa have grown to £1,904; while £3,251 has been raised in India and Ceylon.

The Canadian Bible Society and its Auxiliaries raised over £27,000: among its items of expenditure is one of £6,758 on colportage within its own borders, while a net sum of £6,410 was contributed to our Society's enterprise in foreign lands. Australia has raised the sum of £8,493: out of this, £5,328 was expended locally, leaving £3,165 for the general work of our Society. The contributions from New Zealand, after deducting local expenditure, amounted to £1,303.

### Obituary.

During the past twelve months death has removed not only the Society's President, but nine of our Vice-Presidents: Lord Strathcona, the venerable builder of Empire; Mr. Joseph Storrs Fry, of Bristol, the munificent Quaker philanthropist; Lord Radstock, the noble-hearted preacher of the Gospel; Mr. Theodore Howard, for thirty-five years the Home Director of the China Inland Mission; Lord Wimborne, an eminent man of affairs; Dr. C. D. Ginsburg, the learned Massoretic scholar, who devoted his long life to the study of the Hebrew Bible; Mr. Martin John Sutton, of Reading, a devoted Evangelical layman, prominent in business and in agriculture; Sir William Lee-Warner, the distinguished Indian civilian: last, but not least, Chancellor Edmonds, of Exeter, who, after serving in earlier days as District Secretary and then for a short time as Secretary, became in 1893 a Vice-President of the Society, and ranked among its wisest counsellors and most loyal friends.

## SUMMARY

The Committee deeply mourn the loss by death of three of their own colleagues—Mr. W. H. Seagram, Mr. F. S. Bishop, and Sir John Molesworth Macpherson.

### The Staff.

Between March and July last year the Rev. J. H. Ritson spent four months for the Society in South Africa, where he visited all the principal Auxiliaries, delivered 142 speeches and sermons, and travelled 7,000 miles.

The Rev. W. J. Mowll has been appointed an additional secretary for India.

The Society has lost a greatly valued servant by the death at Shanghai of Mr. Leonard John Day, who had been one of its sub-agents in China since 1887.

The Rev. George Hanson has been appointed District Secretary in charge of the Northern District.

The Rev. W. F. Hodge, M.A., has resigned the post of District Secretary in charge of the South Metropolitan District (West); he is succeeded by the Rev. J. Stuart Rimmer, M.A.

The Rev. J. A. Cooper has resigned the post of District Secretary in charge of the North-Midland District, which he had held since 1906; he has been succeeded by the Rev. W. G. Roberts, M.A.

The Rev. A. H. Gaskell, M.A., B.D., has resigned the post of District Secretary in charge of the South-Midland District, which he had held since 1905. The Rev. E. W. G. Hudgell, M.A., has been appointed his successor.

Owing to ill health, the Rev. D. C. Edwards, M.A., has resigned the post of District Secretary in charge of North Wales, after eighteen years' service. The Rev. A. Wellesley Jones, B.A., B.D., has been appointed his successor.

# IN THE VULGAR TONGUE

## THE BIBLE SOCIETY RECEIVED DURING THE YEAR ENDING MARCH 31st, 1914 :

From sales of the Scriptures issued from the Bible House, London, to trade depôts, Auxiliaries, missionary societies, etc. ... ..	£34,551
From sales of the Scriptures abroad ...	65,886
	<hr/> £100,437
From sales of magazines ... ..	1,803
Contributed by Auxiliaries at home...	60,696
Contributed abroad ... ..	28,994
Legacies ... ..	57,031
Subscriptions, donations, etc., paid at the Bible House ... ..	22,164
Dividends ... ..	4,322
	<hr/>
TOTAL RECEIPTS	<u>£275,447</u>

# IN THE VULGAR TONGUE

## THE BIBLE SOCIETY EXPENDED DURING THE YEAR ENDING MARCH 31st, 1914 :

### PRODUCTION :

Translating, revising, printing, and binding the Scriptures	...	...	...	...	...	...	£127,423
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### DISTRIBUTION :

Warehouses, depôts, and sub-depôts abroad, and freight and carriage of the Scriptures	...	...					44,333
Maintaining colporteurs and Biblewomen	...						49,119
Salaries and travelling expenses of foreign agents and sub-agents	...	...	...	...			24,061
Bible House administration, salaries, repairs, rates, taxes, insurance, postage, etc.	...	...	...				8,788
Home Organization staff, including District Secretaries	...	...	...	...	...	...	10,621
Reports, magazines, etc.	...	...	...	...			6,108
Allowance to old and disabled servants	...	...					4,845

TOTAL EXPENDITURE	<u>£275,298</u>
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## The Bible in the World

A Monthly Magazine of the British and Foreign Bible Society.  
Profusely illustrated, 1*d.*  
Annual volumes, cloth, gilt, 1*s.* 6*d.*

## The Bible Society Gleanings

A Monthly Magazine for villagers and young people. Illustrated,  $\frac{1}{2}$ *d.*  
Annual volumes, cloth, gilt sides and edges, 1*s.* each.

## The Annual Report for 1913-14

Paper cover, to non-subscribers, 1*s.*

## “In the Vulgar Tongue”

The Society's Popular Illustrated Report for 1913-14.  
Sixteen full-page inset illustrations. Boards, 1*s.* post free.

## The History of the British and Foreign Bible Society

By WILLIAM CANTON. With Portraits and Illustrations. The second part of the History, 1854-1904, is in three vols. 10*s.* each net. The first two vols., 1804-1854, may also be had. 10*s.* each net. The complete set of five volumes, £2 2*s.* net. Published by Mr. John Murray, Albemarle Street, W. To be had of all Booksellers, or from the Bible House, 146, Queen Victoria Street, E.C.

## Letters of George Borrow to the British and Foreign Bible Society

Published by direction of the Committee. Edited by T. H. DARLOW.  
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## Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society

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